THE

BRITISH CRITIC,

For AUGUST, 1802.

"Hoc ſemper religioſè cautéque ſervavi, ne mihi, per cujuſquam injuriam viderer unquam famam quærere voluiſſe."

TURNEBUS. IN ADV.

This has been always a point religiouſly obſerved by us, never to ſeek fame to ourſelves, by an injurious treatment of any perſon whatſoever.

ART. I. *Abdollatiphi Hiſtoriæ Ægypti Compendium, Arabice et Latine. Partim ipſe vertit, partim a Pocockio verſum edendum curavit, notiſque illuſtravit J. White, S. T. P. Eccles. Gloceſtrienſis Præbendarius, et Ling. Arab. in Academia Oxonienſi Profeſſor.* 4to. 1l. 11s. 6d. Oxonii: Typis Academicis, impenſis editoris. Cooke, Oxford; White, London.

THE Arabians, in the early periods of the Hegira, were too deeply engaged in ſcenes of war and blood, to pay much attention to the intereſts of ſcience. Previouſly, however, to the birth of Mohammed, the nobleſt tribe of that ancient nation, the KOREISH, had for centuries cultivated the liberal arts, and at the great annual commercial mart of Mecca were recited, under their protection, the celebrated Poems called MOALLAKAT, or *Suſpended*, from the circumſtance of thoſe which had the moſt merit having been, after ſuch recitation, ſuſpended in that temple; *ſeven* of which, written on ſilk, in characters of gold, are preſerved in Dr. Pococke's collection of MSS. depoſited in the Bodleian Library at Oxford. Mohammed, who himſelf was deſcended of one of the nobleſt branches of this tribe, is known to have made himſelf early

conſpicuous among its literary devotees, by affixing to the gate of Mecca a ſublime paſſage of the Koran, which was eſteemed infinitely ſuperior to the compoſition of LEBID, the moſt admired of the Arabian Poets then living. But the perpetual conflicts that ſucceeded with the heads of his own tribe, who were ſlowly converted to the new doctrine, and at laſt rather by arms than arguments, as well as thoſe with the inferior and leſs civilized tribes, prevented, during the life of the impoſtor, the progreſs of the Arabians in any arts but thoſe of war and rapine. The rapid conqueſts of his ſucceſſors in Syria, the Babylonian Irak, Perſia, and Egypt, left no leiſure for the cultivation of ſcience; and the ferocious unaccommodating ſpirit of Mohammediſm diſdained to be inſtructed by vanquiſhed Infidels. In conſequence, the books of the perſecuted and deteſted Magi, in Perſia, periſhed by the ſame fate that annihilated the Greek library of Alexandria (a fact once diſputed, for a moment, but by Dr. White, in a prior publication*, aſcertained beyond all doubt) the affrighted Muſes were driven from their accuſtomed haunts, by the ſwords of invading barbarians from the Arabian deſerts; and the fineſt provinces of Aſia were drenched with blood, and deſolated by famine.

Victory at length, ſatiated with carnage, reclined upon her ſpear; and, during that peaceful interval, the neglected Arts again began to flouriſh, and Science to rear anew her laurelled head. They declined at Alexandria and Conſtantinople, only to riſe with renovated ſplendor in the capital of the Arabian Khalifs. That capital was the celebrated city of BAGDAD, built by the magnificent Al Manſur, in A. D. 762, to which all the learned men of Aſia were ſhortly after invited, where they were protected, and had the moſt liberal ſtipends allowed them, both by that Prince and his ſucceſſors in the Khalifate. As an inſtance of the generoſity of theſe Princes to the Aſiatic literati, it may be mentioned, that his immediate ſucceſſor, Al Mohdi, to an Arabian poet, cheriſhed in his palace, for ſeventy diſtichs of verſes of uncommon merit, immediately ordered a donation of 70,000 pieces of ſilver. Their example, in this reſpect, was followed by all the Princes of the illuſtrious dynaſty of the ABBASSIDES, but particularly by Al Mamoun, the ſeventh of that houſe, whoſe liberality to the learned of all claſſes, of all ſects, and of all nations, was unbounded. This family, with various fortunes, enjoyed the Khalifate, and ſat on the throne of Bagdad, for a period of above five hundred years, exerting, in a greater or leſs degree, their powerful in-

* See our Review for June, 1801.

fluence

fluence in favour of ſcience and letters, till the Tartarian ſavages, in the 13th and 14th centuries, ruſhing down from the Higher Aſia, extinguiſhed their glory, and almoſt annihilated their race.

Towards the cloſe of the long and brilliant career of the Abbaſſide ſovereigns, flouriſhed ABDOLLATIF, the author of the ſcarce and intereſting work which, after theſe neceſſary preliminary ſtrictures, we are about to examine. In that renowned city, which had produced and cheriſhed ſuch an immortal band of philoſophers and artiſts, in the year of the Hegira 557, or of Chriſt 1161, was born this illuſtrious hiſtorian and phyſician; the Khalif Al Moſtanjed Billa, one of the moſt reſpectable of its latter Princes, at that time wiſely and ably ſwaying the imperial ſceptre. His parents were of a rank in that city to beſtow upon their ſon an education worthy of his genius; and when thoroughly accompliſhed in thoſe ſciences which were moſt cultivated at Bagdad, particularly in that of medicine, his profeſſion, he commenced his travels towards other famous cities and univerſities in that region of Aſia, by which he greatly enlarged his ſphere of knowledge, and obtained in all of them diſtinguiſhed honours. The period in which Abdollatif flouriſhed is rendered ever memorable by the Cruſades; when Europe, rouſed to arms from one end to the other, and pouring forth its myriad hoſt, headed by our gallant Richard, encountered the combined legions of Aſia and Africa, led to battle by the renowned SALADIN, on the plains of Syria. Amidſt the multiplied horrors of dreadful and ſanguinary conflicts, and under the protection of that Sultan himſelf, who allowed him a conſiderable penſion, Abdollatif viſited Egypt, and during his reſidence at Cairo compoſed that Compendium of its natural and civil hiſtory, which, through the laudable and ſtrenuous efforts of Dr. White, is now ſubmitted to the public, both in its original form, and with the addition of an elegant Latin tranſlation. The value of the original MS. is greatly enhanced by the circumſtance of its being the only copy, known to be preſerved in Europe, of any of the numerous productions of the learned author; and from its having been compoſed amidſt the groſs darkneſs of the middle ages, when Aſia was, as juſt obſerved, convulſed with fanatic war, and Europe overſpread with the clouds of monkiſh apathy and ignorance. For this noble relic of Arabian zeal and induſtry, in the cauſe of hiſtory and ſcience, we are indebted to the great Pococke, among whoſe collection of Oriental MSS. in the Bodleian Library it is depoſited; and by whoſe ſon, aſſiſted in his labours by the more erudite parent, a tranſlation was commenced, inſerted here, and terminating at the 99th page;

but neither by himſelf, nor by Dr. Hunt, who renewed the attempt fifty years afterwards, was the projected plan of an entire tranſlation and edition of this work brought to completion. It remained for the preſent Arabic Profeſſor of Oxford, as indefatigable in his zeal, and almoſt as ſkilled in eaſtern lore as Abdollatif himſelf, to gratify in both reſpects the anxious hopes of the literati of Europe. A ſpecimen of a part of the younger Pococke's rude unaided verſion of the latter part of the fourth book, inſerted at the end of this publication, by way of Appendix, as well as part of a recent German tranſlation by WAHL, placed there, with no inſidious or diſhonourable intent, but merely to elucidate an obſcure portion of the fourth chapter of the Compendium, extremely intricate, and difficult to be interpreted, will amply evince how much reaſon there is to rejoice, that the work has ultimately fallen into ſuch excellent hands.

The above particulars, concerning the celebrated Arabian author himſelf, previouſly to this publication as little known as his work, were extracted by Dr. W. from a famous biographer of the ſame country, named OSAIBA, (p. 32); and a few additional anecdotes of the life of ſo elevated a character in his day, may not prove unintereſting to our Oriental readers.

From Egypt, Abdollatif journeyed to Damaſcus, at that period the proud capital of Syria, where his fame and ſkill in the medical art were well known, and his company univerſally courted, as one of the moſt elegant and accompliſhed ſcholars of his age. Wealth too poured in upon him from the extent of his practice, and enabled him to purſue his travels through Greece and Aſia Minor; adding largely, in his progreſs, to the wonderful ſtock of information already acquired, and diffuſing, whereſoever he went, the ſtream of liberality and ſcience. He numbered, among his friends, the philoſophers of every country, and ſovereign princes became his diſciples and admirers. Like a devout Muſſulman, he concluded his peregrinations with that ſacred pilgrimage which once, during his life, it is incumbent on every affluent profeſſor of the Mohammedan faith to undertake. Though he had familiarly aſſociated with Jews and Chriſtians, he continued faithful to the national creed; and, though he might deſpiſe ſuperſtition in his heart, he neglected not the forms which external decency dictated, and the example which diſtinguiſhed ſtation required. Having thus fulfilled all the great duties of ſocial and religious life, he haſtened towards Bagdad, with intent to paſs the remainder of his days in the city of his nativity. He reached it, and expired! This fatal event took place, at an age not very advanced, in the Khalifate of Al Moſtanſer Billah, and

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in the year of the Hegira 629, correſponding to the year of our Lord 1231. *Abdollatiphi Vita.* p. 30, ubi ſupra.

Concerning this particular verſion of Abdollatif, the moſt correct method of tranſlating an Arabic author, and the writers own obligations to Dr. Parr in the courſe of the preſent tranſlation, the publication of which he confeſſes has been too long delayed, Dr. White thus expreſſes himſelf, in terms of claſſic elegance.

" Ipſe olim POCOCKIUS Verſionem ſuam edere cœperat. Conſilium mox mutavit, cum ad Caput uſque quartum perveniſſet. Hanc Operis partem, nulla mutatione facta, prelo eſt mihi viſum de integro ſubjicere. Plura autem cum ſupereſſent, quæ ab alio quopiam deberent verti Latine, illam noſmetipſi partem pro virili explevimus. In poſterioribus quidem capitibus, quia rerum geſtarum narrationem exhibebant, idcirco non dubitavimus interpretandi genere uti quod ſit paullo liberius; in reliquis vero ſtatuimus, quantum fieri poſſet, Abdollatiphi verbis eſſe inſiſtendum, quo aſtrictior et religioſior eſſet noſtra interpretatio. Quare ſi oratio noſtra concinnitate atque elegantia ſeſe Lectori minus commendaverit, juſtam putamus facile nos habituros eſſe neceſſitatis excuſationem. Norunt ſcilicet æqui rerum æſtimatores, quantum a dicendi genere quale Europæorum ſit, diſtet id, quo Orientis populi utuntur, quamque ſit difficile, hoc probabili quadam ratione in illud transfundere.

" Inter ea quæ via ac ratione traduntur, ſuas quaſdam leges ars Interpretandi habet, et ſuas veneres. Quo autem ex fonte illæ hauriantur, optime ab iis intelligitur, qui ſunt uſu aliquo perinde ac doctrina imbuti. Qui in hac arte præclari evaſerint, eorum mihi videtur POCOCKIUS Sen. facile eſſe princeps; SCHULTENSIUS autem in ſecundis conſiſtere; ita tamen ut primo (id quod Quintilianus pulcherrime de Virgilio dicit) propior ſit quam tertio. Hos ego duces, quantum in me fuit, etſi paſſibus haud æquis, et intervallo ſatis longo, ſecutus ſum. Fucos ſane orationis et cincinnos, ut qui ineptiſſimi ſint in interprete, ſedulo evitavi. At verbum de verbo reddere, id demum eſſe arbitrabar, aut " ſtrenuæ cujuſdam inertiæ," aut " diligentiæ obſcuræ." Via has inter media ferme, quam ſequerer mihi propoſita, Verſionem meam quam potui diligentiſſime concinnandam ſuſcepi: (ita tamen, ut amicos, qui Linguæ Arabicæ periti eſſent, haud puduerit de locis difficilioribus conſulere) quam poſtea Vir feliciſſimo ingenio præditus, et literis elegantioribus, inſtructiſſimus SAMUEL PARR, puritati tantum ſermonis conſulens, pro ſua erga me benevolentia limavit atque expolivit. Quinetiam aliis in partibus hujuſce Operis eidem Viro doctiſſimo me plurimum debere lubens confiteor." P. xi.

This extended introduction, to a compoſition of the 13th century, will not be deemed by our readers of unreaſonable length, when they conſider that it is an important link of a vaſt hiſtorical chain, connecting the ancient and modern accounts of Egypt; for, previous to the celebrated geographical work of Iſmael Abulfeda, Dr. White very correctly obſerves,

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deliteſcebat in tenebris quicquid eſt de Ægypto Arabice ſcriptum. P. 7.

The work, in its preſent form, is with peculiar propriety dedicated by an Oxford Profeſſor to one of the moſt accompliſhed ſcholars, in every branch of claſſical and polite literature, ever produced by that Univerſity, SIR WILLIAM SCOTT, who, at preſent, with ſuch diſtinguiſhed honour, preſides over the civil juriſprudence of the country. They too, who were ſo happy as to hear the learned and elegant courſe of lectures given there by Sir William, in the office of Camden's Profeſſor of Hiſtory, will bear teſtimony to the juſtneſs of inſcribing to *him* a work profeſſedly hiſtorical.

The Compendium of the Hiſtory of Egypt is divided into two books, ſubdivided into various ſubordinate chapters; the firſt containing *ſix*, the ſecond *three*, of thoſe chapters. In chapter the firſt, of the firſt book, are deſcribed the general aſpect and geographical diviſions of that celebrated country, and certain ſingular properties that diſtinguiſh both it and its inhabitants from thoſe of other regions; as, in reſpect to the former, the great annual inundation, the deſcent of little or no rain upon it, the abſolute want of any fountain or river in it beſides the Nile, the ſandy nature of the ſoil, and the particular dryneſs of the winds that prevail there. In reſpect to the latter, he ſtates the fatal diſeaſes to which thoſe ſultry winds give birth, and the different habits and complexion of the people in the different provinces of Egypt; "Incolæ *Saidæ* corpore aridiores ſunt, et ſiccioris temperamenti, et prævalet ipſis color *fuſcus*: incolæ vero *Foſtatæ*, ad *Damiatam* uſque, corpore humidiores ſunt, et plerique eorum *albi* ſunt." P. 11. In diſcuſſions that regard medicine and natural hiſtory, the correctneſs of this author cannot be doubted; and his accounts are equally conſonant with thoſe of Strabo and Pliny in ancient, and Volney and Bruce in modern, times. It is remarkable, however, that he is ſilent in regard to that common malady of Egypt, in modern times, the BLINDNESS, or, at leaſt, the generally inflamed eyes of the people of that country, and concerning that dreadful ſcourge, the PLAGUE, which we muſt, therefore, ſuppoſe to be a monſter of more recent origin, the offspring of Mohammedan filth, and their devotion to predeſtination, which excludes the idea of incumbent precaution, while they import at Alexandria the infected bales from Conſtantinople and Smyrna.

The *ſecond* chapter of this book deſcribes, at conſiderable length, the curious family of plants and vegetables peculiar to Egypt, and the various medical virtues attributed to them by the Arabian phyſicians. To underſtand this part of the work

thoroughly, a man must have studied Prosper Alpinus with attention; and, as most of the names are Arabic, he ought also to have attended a botanical lecture or two under the learned Professor in that dialect. Among others, however, the Lotus, the Acacia, the Balsam-tree, the Thebaic Palm, the Citron, and Lemon-tree, the Sycamore, the Colocasia, and the Opium of Al Said, are particularly distinguished, either for their agreeable and cooling fruit, their healing qualities, or the depth of their shade in a burning climate. Of the Sycamore, of which wood, as the most durable of any other, the Egyptians fabricated the cases for their mummies, the following full account, from an eye-witness, may prove agreeable to those of our readers, who are attached to the study of oriental botany. The amazing magnitude of this tree, which is the king of the sylvan race of Egypt, and its vast utility, as affording in abundance both food and shade to her exhausted progeny, entitles the *ficus Ægyptiaca* to the honourable distinction of this section.

" Ex his etiam est *Sycomorus*, estque ea in Ægypto frequens valde; vidi etiam quasdam earum *Ascalone*, et in locis maritimis; estque veluti ficus sylvestris, et fructus ejus e ligno prodit, non sub foliis. Septenos in anno proventus fert, qui per quatuor menses comeduntur, fertque onus magnum; et per dies aliquot antequam decerpantur, ascendit arborem vir aliquis, ferrum secum habens, quo singulos fructus scalpit; inde vero fluit lac album, dein nigrescit locus, et hoc facto dulcescit fructus. Reperiuntur autem quidam eorum valde dulces, ficu dulciores, verum sub finem manducationis, non sunt a gustu quodam ligneo vacui. Arbor ejus magna est, ut juglans annosa; et e fructu, et cortice ejus, cum secatur, prodit lac album, quod vestibus illitum aut alteri cuivis rei, illam rubedine inficit. Ex ligno ejus extruuntur domus, et januæ desumuntur, aliæque hujusmodi res viliores; estque ipsi durabilitas adversus temporis vim, et firmitas adversus imbres solemque, et raro arroditur, licet lignum leve sit, et minime lentum; e fructu autem ejus desumitur acetum acre et vinum acidum. Dicit *Galenus*, Sycomorus frigida est et humida, gradu inter morum et ficum medio; ea autem stomacho adversatur, inestque lacti fructus ejus vis emolliens, vulnera conglutinat, ulcera discutit, et contra reptilium ictus illinitur; splenis duritiem solvit, et stomachi dolores, emplastri modo adhibita: ex ea etiam desumitur syrupus pro tussi inveterata, et defluxionibus pectoris, et pulmonum; et ratio eam conficiendi hæc est; ut aqua coquatur donec in eam transeat vis ejus, dein aqua hæc cum saccharo coquatur, donec ad justam consistentiam venerit, tum tollatur. Et dicit *Abu Haniphah*, Ex ficuum generibus est sycomori ficus, estque ea ficus dulcis, humida, longo petiolo, et ad solem deficcatur; est et alia sycomori species, cujus fructus forma ficum refert, et folia ejus minora sunt foliis ficus; ficus vero ejus flava est, parva, et nigra; est etiam in *Al Gaura*, et appellatur ficus mascula; flavæ autem dulciores sunt, et nigræ

sanguine

ſanguine os inficiunt, et non eſt ficui ejus petiolus, verum caudici adhæret." P. 21.

The next, or *third* chapter, treats concerning the *Animals* of Egypt, which are equally peculiar and wonderful with its other productions; but, as the conſideration of this ſubject would lead us into a large field, we muſt defer our remarks upon it till the ſucceeding month.

(To be concluded in our next.)

ART. II. *Britiſh Monachiſm: or, Manners and Cuſtoms of the Monks and Nuns of England. By Thomas Dudley Foſbrooke, M. A. F. A. S. Two Volumes.* 8vo. London. 1802.

IN a former volume of the Britiſh Critic, we made mention of a work, which ſeems to have been the harbinger of this before us. It was a Poem, entitled "*The Œconomy of Monaſtic Life,*" illuſtrated and enlivened by a large collection of marginal anecdotes. In the review of which, we gave more praiſe to Mr. Foſbrooke's diligence as an antiquary, than to his genius as a poet. Since this work was publiſhed, Mr. F. has, with unremitted aſſiduity, continued his reſearches, and has now given to the public, chiefly from manuſcript authorities, a comprehenſive view of the character and manners of monaſtic life; and has brought together many facts, which ſerve to caſt light on the hiſtory of human nature. The manners of the period which furniſhed his materials were ſo entirely different from thoſe of the preſent times, that the relation of them is highly gratifying and inſtructive.

As it was from the days of Edgar only that Monachiſm began to aſſume a uniform aſpect, Mr. Foſbrooke has confined its previous hiſtory to an Introduction of eighteen pages, principally explanatory of the rule of Pachomius, which was introduced into Britain with the monaſtic life, in the fourth century. The concluſion, that no particular order was exactly obſerved in the Saxon monaſteries, ſeems highly probable; and that the abbot or abbeſs in each, preſcribed ſuch rules as ſeemed to them beſt calculated for the purpoſes of their profeſſion

The firſt volume of the work before us is divided into two portions; the firſt, treating of "Benedictine Monachiſm, from the reign of Edgar to the Diſſolution," and opening with the "Concord of Rules by Dunſtan," compiled from various

various ſources, but chiefly following the ordinance of Benedict; many illuſtrations of which are given in the margin. At p. 72, the rules of the different orders that obtained in England are given in a double Table; the firſt part, compriſing with the Benedictine rule the different orders that ſprang from it, as the Clugniacs, the Ciſtercians, the Grandmontines, and the Carthuſians; the ſecond explains the three Auguſtinian rules, with thoſe of the Premonſtratenſians, Trinitarians, Dominicans, and Knights Hoſpitalers; cloſing with ſuch rules as were either blended or unconnected with the Benedictine and Auguſtinian, including the Knights Templars, Gilbertines, Carmelites, Franciſcans, Minoreſſes, Brigottines, and others. The differences of theſe orders are ſhown with clearneſs; and the preference Mr. F. has given to the Benedictine rule is undoubtedly judicious.

The ſecond portion of the firſt volume opens with the hiſtory of "monaſtic officers," beginning with the abbot and abbeſs, affording a very curious collection of anecdotes as to their election, duties, privileges, ceremonials, and habits. At the cloſe of this ſection is the character of an abbot of St. Alban's, which Mr. F. has tranſlated literally from Matthew Paris; his reference to that hiſtorian, however, p. 1069, ſhould be 1064; nor is it the "character of *John*, abbot of St. Alban's", but of *William de Trumpington*, his predeceſſor, who was elected 1215.

To go regularly through the account of the inferior officers, would far exceed the limits to which we muſt reſtrict ourſelves. In many caſes theſe anecdotes are undoubtedly valuable; but in ſeveral inſtances they appear too contracted; and, at p. 200, we obſerved a coarſe ſpecimen of jocularity, that might have been very eaſily diſpenſed with. At the cloſe of the firſt volume is an Appendix, containing a ſummary view of the Anglo-Saxon rule of Fulgentius; the prayer at the benediction of an abbot; the ſuppoſed obſervances of the Britiſh monks; and additional particulars in regard to monaſtic officers; with a page and a half appropriated to the vices of the abbots of St. Alban's, gathered in brief from Matthew Paris.

The third portion of the work, with which the ſecond volume opens, contains the hiſtory of "monks, nuns, friars, hermits, novices, lay-brothers, lay-ſiſters, and ſervants," with their duties and rules of practice. In this part of Mr. Foſbrooke's work, the vices and crimes of Monachiſm are dwelt upon with too much violence. If ſuch ſamples of their ſecret hiſtory formed any part of Mr. F.'s deſign "to check that ſpirit of Monachiſm and Popery which has lately been revived," we do not think he has endeavoured in this inſtance to check

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it fairly. Oppoſition to Monachiſm and Popery we highly commend; but the abſurdity of the one, and the fallacy of the other, are too obvious to need any aggravation from the ſecret enormities of the profeſſed. That ſame collection of Letters in the Cotton Library, which Mr. F. has ſo often quoted, when enlarging on the depravity of the monks, would unqueſtionably have furniſhed him with ſome anecdotes of piety, hoſpitality, and holy life, from the very pens of thoſe who were hired by Henry to find pretences for their ſuppreſſion. We do not defend the monks, but we wiſh to ſee them repreſented as they really were. In one place, indeed (vol. ii. p. 9, *note*) having enlarged on the moſt dreadful vices, Mr. F. obſerves,

"Whatever may have been invented, and much was ſo, no doubt by Henry's viſitors, ſtill ancient viſitation injunctions ſay nearly the ſame; and it would be abſurd to ſuppoſe, that, in ſo large a body of men, and in the middle age, inſtances of vice, in its moſt groſs form, ſhould not ſometimes be found, eſpecially as the inſtitution made no proviſion for ſatiating appetite; and the monks had faſtidious ones, as will ſoon appear, which occaſionally we know conquer all reſtrictions."

And, in another note, p. 35, he adds,

"All monks and nuns were not of the above vicious deſcription. Penſions were granted at the diſſolution *according to the characters of the monks*, and the viſitors recommended ſuch for preferment, as they did one Randall Wylmyſton, monk of Norton, calling him "a gud religious man, diſcrete, and well grounded in lerning, and hath many gud qualities." MS. Harl. 604, f. 54. And the nunnery of Legborne petitioned to be preſerved, ſaying, "We truſt in God, ye ſhall here no complaint againſt us, nether in our living nor hoſpitalitie-keeping." MS. Cott. Cleop. E. iv. 270, b. But ſee Warton's life of Sir Thomas Pope, who has rendered it unneceſſary for me to ſay more."

Whether penſions were in a general way beſtowed "*according to the characters of the monks*," we ſhall not ſtop to enquire. Public records are ſtill remaining of a very great extent, as to the liſt of perſons ſo penſioned: and many of the abbots undoubtedly had penſions which bore a certain proportion to their former incomes. Among the good characters, had Mr. Foſbrooke choſen to enumerate any, we ſhould have been very glad to have ſeen Whethamſtede, abbot of St. Alban's, whoſe character might have been contraſted to advantage with the vices of his predeceſſors we have mentioned above. His hiſtory forms one of the beſt pictures of monaſtic manners yet remaining. He was in high favour with Henry V. and honoured by the friendſhip of Humphrey Duke of Glouceſter, for whom he ſpared no pains to collect a valuable library. Nor has Mr. Foſbrooke noticed the ſad cruelties which were exerciſed

ciſed on thoſe whom rigour could not terrify to ſurrender their revenues. The abbots of Glaſtonbury and Reading were memorable inſtances: and perhaps under the head of hoſpitality, there would have been no harm in ſaying, that when the priory of St. Mary Spittle, in the ſuburbs of London, was diſſolved, the viſitors found no leſs than *one hundred and eighty beds* for the reception of ſick perſons and travellers; a proof that the poſſeſſion of wealth, while it conferred upon the monks the ability of doing good, did not univerſally take away the inclination. Perhaps we ſhall be here excuſed for mentioning, that in the Cotton manuſcript already alluded to, is an original Letter from Biſhop Latimer to Lord Cromwel, in favour of Great Malverne Monaſtery, written in a rough hand, but with a natural eloquence that even yet excites emotion.

"Among the levities of the monks was a fondneſs for ſights and amuſements. Giraldus tells a ſtory of a monk who *ran* out to ſee a whale, and who, his feet ſlipping, tumbled into a pit, and was lugged out with ropes and poles hooked with iron. Minſtrels, whom ſome houſes maintained on purpoſe, contributed to their amuſement at feſtivals and other times; though it is ſaid they were diſguſtful to the ſeverer orders, particularly before the Norman Conqueſt, when they were conſidered as brethren of the Pagan Scalds. To theſe are to be added bear-wards. The fryers, minors of Francis, having paſſed into England, and taking their way towards Oxford, ſtopped at a Benedictine abbey, where a young monk, thinking them, by their ridiculous habit, to be ſome jugglers, ran immediately to give notice of it to the abbot, who, in hopes of having ſome good ſport, bid them come in. But they having made them to underſtand they were poor fryers, who came to implore their charity, the abbots and monks commanded they ſhould be turned out of doors." P. 27.

At p. 42, we have a quaint picture of a begging friar, chiefly taken from Chaucer.

"Chaucer's friar is a pleaſant ſcoundrel, a religious Falſtaff. He was wanton and merry; full of dalliance and fair language; had made full many a marriage of yonge women at his own coſt; was intimate with yeomen over all the country, and worthy women of the town; was licentiate of his order, and had power of confeſſion, more than any curate; inſtead of weeping and prayers, by way of penance, he preſcribed money to the "poor freres;" could ſing and play well; knew the taverns, hoſtelers, and tapſters in every town; but ſhunned the beggars; courteous and lowly of ſervice when any thing was to be got; gave a certain farm for his grant; could toy like a whelp; liſped ſomewhat for wantonneſs, to make his Engliſh ſweet upon his tongue; when begging at the bed of a ſick man he aſks him for his money to make their cloiſter, and pretends that they had fared a long while on muſcles and oiſters to raiſe money for it; that they owed forty pounds, and if they could not get wherewith to pay it, muſt ſell

their

their books; that the friars were the sun of the world, which must go to destruction, but for their preaching, and that Elisha and Elias were friars; at last he pretends that they had prayed in their chapter day and night for his health, and adds that a trifle is nothing parted among twelve."

But it should have been observed, that the picture of this mendicant, whose establishment obliges him to travel about the country, was *originally heightened by the poet*, as a contrast to the PARSOUNE, or parish-priest, "in describing whose sanctity, simplicity, sincerity, patience, industry, courage, and conscious impartiality," as Mr. Warton has observed, "Chaucer shows his good sense and good heart." At p. 55, a number of interesting facts are thrown together in respect to *hermits*, but too long to copy: and a little further on we have the ceremonial undergone by those who came to conversion. At p. 84, is the *ceremonial at the profession of a nun*, which to many of our readers may be acceptable.

"The ceremonial with regard to nuns was triple. The FIRST was the *consecration of a nun*, which was to be made on solemn days, namely, either on the Epiphany, or on the festivals of St. Mary, or of the Apostles, or Sundays. The virgin to be consecrated, after the beginning of the Mass and Collect, before the Epistle was read, came before the altar, robed in white, carrying the religious habit in her right hand, and an extinguished taper in her left, which habit she laid before the altar, at the bishop's feet, and held the taper in her hand. The bishop then consecrated the habit and gave it her (the veil excepted) saying, "*Take, girl, the robe which you shall wear in innocence*;" upon which she went to the revestry, put it on, and returned with a lighted taper in her hand, singing, "*I love Christ, into whose bed I have entered.*" Then, after the Epistle, Gospel, and Creed, the bishop said, "*Come, come, come, daughters, I will teach you the fear of the Lord*;" upon which the nun came before the altar, singing, "*And now we follow with our whole hearts.*" When this was finished, the bishop prostrated himself upon the carpet before the altar, and the nun behind him; and in the mean while the Litany was sung by two clerks, the choir making the responses; but the bishop and ministers of the altar sung in the mean time the seven Psalms. After the Litany, the bishop rose and began the *Veni Creator*; after which the nun rose, and came before the altar, when the bishop put the veil upon her head, as she stooped. After which she began *Induit me Dominus*, or some suitable antiphonar from the history of Agnes or Agatha. This was followed by a curse from the bishop, against all those who presumed to disturb her holy purpose. The nun then made her profession, if she had time, put the signature of the cross to the end of it, and laid it upon the altar, from whence the abbess took it, to be laid by.—Then the nun stood before the altar, and said this verse three times, "*Receive me O Lord!*" which was each time repeated by all, and concluded with the *Doxology*, *Kyrie Eleeson*, and Lord's Prayer. In the mean time the nun lay before the altar,

altar, and certain Pſalms were ſung; after which ſhe gave the taper to ſome one to hold, and offered bread and wine to the biſhop; which over, ſhe again took the taper, and ſtood inclined till ſhe had communicated, and the maſs and epiſcopal benediction was concluded. After the maſs, ſhe offered the taper upon the altar, and deſcended in peace. The SECOND was the order *how a nun was to make profeſſion if ſhe had been bleſſed before without profeſſion.* Upon whatever feſtival he choſe, the biſhop ſung maſs, and after the Goſpel, the 51ſt Pſalm, and *Gloria Patri*, was ſung by all. The nun then advanced before the altar, and read her profeſſion, which was ſucceeded by a religious ſervice by the biſhop. She then roſe and advanced to that prelate, who put the veil over her eyes; after which ſhe proſtrated herſelf again, and a Pſalm and antiphonar was ſung by the biſhop. The THIRD was the form *how a nun not a virgin, or other, was to make her profeſſion.* Upon whatever feſtival he choſe, the biſhop robed himſelf in pontificals, and while he was doing this, the uſual prayers were ſaid by clerks appointed for this. The biſhop then placed himſelf in a chair before the middle of the altar, with his face towards the weſt. The nun in the mean while advanced through the lower gate of the choir, with two or three ſiſters accompanying, carrying the habit on her left arm, in which was fixed the veil with the ring, and in her right the ſchedule of profeſſion, upon which ſhe kept her eyes fixed. While ſhe was advancing, the biſhop, miniſters, and choir, in a low voice, ſung a certain ſervice. When this Pſalm was over, and the habit, veil, and ring, laid at the biſhop's feet, the nun, ſtanding upon the middle ſtep of the altar, read her profeſſion in this form: "I ſiſter [A.] promiſe ſteadfaſtneſs, and the converſion of my manners, and obedience before God and all his ſaints, according to the rule of St. Benedict, in the place which is conſecrated to the honour of S. N. and in the preſence of our lord biſhop N. or abbeſs N." After this, ſhe knelt and made a croſs with a pen in the end of the profeſſion upon the knees of the biſhop, and having kiſſed his hand, roſe and proſtrated herſelf upon the carpet or ground before the lower ſtep of the altar, over whom the biſhop ſtanding then ſaid certain prayers. She was then raiſed, and the veil and ring being ſet aſide, the biſhop conſecrated the habit, and, after it had been ſprinkled with holy water, put it upon her, with certain prayers. He then turned with his attendants to the altar kneeling, and the nun proſtrate behind him, beginning with a loud voice, *Veni Creator*; after this he roſe, and turning to her, ſaid certain prayers. She then roſe, and the veil was conſecrated, and one of the prieſts, not the biſhop, put it upon her head, while the biſhop ſaid certain prayers. The ameſs* was then conſecrated, the ring given to her, and the veil drawn over her eyes, which was followed by certain prayers over her as ſhe lay proſtrate. Then the Goſpel was read, and while the ſervice was ſinging by the choir, ſhe kiſſed the biſhop's hand, and made her offering kneeling, as afterwards did thoſe

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"* Worn on the head: it ſignified the rag of linen wherewith the Jews blinded Chriſt in mockery, when they ſmote and buffeted him. Gutch's Collectanea Curioſa, ii. 179."

who

who choſe it. She then continued proſtrate till the Communion was over, when ſhe aroſe, and the biſhop brought her the patin to communicate, as ſhe knelt upon the ſtep of the high altar. After this, ſhe kiſſed the biſhop's hand, was led into the choir, and kiſſed all the *three* ſiſters. She then continued in ſilence for three days, never changed any part of her cloaths, except her ſhoes; but day and night devoted to pſalms and hymns, and ſpiritual ſongs, ſtudied how ſhe ſhould ſerve God conſtantly, and took the laſt rank, till the third day."

Such were the obſervances at the profeſſion of a nun, which Mr. F. has tranſlated literally from an ancient ritual in the Cotton Library.

The fourth and laſt portion of the work treats of Monaſtic Offices; including not merely the church and apartments of the monaſtery devoted to particular buſineſs, but deſcending to the very furniture and ornaments of the place, and including the public offices of devotion. The *rood*, whoſe ſituation is deſcribed (p. 108) ſhould have been further explained. It received its name from the Anglo-Saxon rod, a ſtaff or croſs; and ſituated as it was, over the ſcreen or arch-way at the entrance of the chancel, it conveyed to our anceſtors a full type of the Chriſtian church; the nave repreſenting the church militant, and the chancel the church triumphant; denoting that they who would paſs from the former to the latter church, muſt go under the croſs and ſuffer affliction.

From the church and church-yard, the author proceeds to the Refectory, the deſcription and good appendages of which occupy ſeveral pages, and are cloſed,

" as far as concerns the Monks, with the bill of fare of one of their fiſh feaſts.

" Firſt Courſe.
Elys in ſorry*.
Blamanger.
Bakoun Herryng.
Mulwyl taylest.
Lenge taylys.
Jollys of Samoun.
Merlyng‡ Sope.
Pyke.
Grete Plays.
Leche burry§.

* " Were eels and parſley boiled in water, to which were added wine, ſpicery, ſage, grated bread, brothe of the eel, ginger. MS. Bodl. Hearne. 197.

† " Melwell is *aſellus*, a cod. Collection of obſolete words. MS. penes me.

‡ " Whiting. Skinn.

§ " Leche is *gelatina*, jelly, in obſolete words."

Cruſtade

Cruſtade ryal*.
Second Courſe.
Mammenyet†.
Crem of Alemaundys‡.
Codlyng.
Haddock.
Freſh hake§.
Solys y ſope.
Gurnedd broylid with a ſyruppe‖.
Brem de mere.
Roche.
Perche.
Memiſe fryedd¶.
Urchouns.
Elys y roſtydd.
Leche Lumbarde**.
Grete crabbys.
A cold bakemeate." P. 128.

Through the *chapter* and *dormitory*, Mr. F. proceeds to the *cloiſter*, the anecdotes of which are ſufficiently curious to juſtify an extract.

" Several antient canons enacted, that cloiſters ſhould be erected near the church, where the clerks might attend to eccleſiaſtical diſcipline, and confinement to it originated in the goſſiping practices of the antient monks, which Benedict was determined to prevent. There was a green in the midſt of it (ſometimes called Paradiſe) " ſignifying (ſays Wickliffe) the *greenneſs* of their virtues above others"; and a tree in the middle, which implied " the ladder, by which in gradations of virtue they aſpired to celeſtial things." Its four ſides had alſo particular deſignations: the weſtern ſide was appropriated to the ſchool; that which joined the church to moral reading; and the uſes of the two others (for Du Cange's extract is imperfect) ſeem to be conjoined with the duties of the church and chapter. The form was

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* " Cruſtade (ſingly) chekyns, pejons, ſmall briddes in a brotthe, with poudur of pepur, clowes, verjouſe, ſaffron, make coffyns (pies) with raſynges of corance, and ginger, and canell, and raw egges. Append. Ordin. Roy. Houſh.

† " Vernage wine, almonds, ginger, &c. boiled up in ale. MS. Harl. 279. p. 87.

‡ " A compound of them with thick milk, water, ſalt, and ſugar, Id. p. 12, a favourite diſh. See Gales, Scriptores I. 498,9.

§ " *Hakot* is Lucius piſcis. Obſolete words, ut ſup.

‖ " Hyeca. Id. See Johnſon and Steeven's Shakſpeare, v. 390.

¶ " Parſley, ale, ſauce ſaffroned, &c. with pykes or others. MS. Bodl. ut ſup.

** Clarified honey, ale, grated bread, almonds, ginger, &c. MS. Bodl. ſupr."

ſquare,

ſquare, that the monks might be ſecluded from intercourſe with the world; and the idea of the building itſelf was taken from Solomon's porch, erected near the temple." P. 144.

Under the head of *Infirmary*, we have the ceremonials with regard to dying monks and nuns; and, at p. 173, a ſhort account of the *Library:* which Mr. Foſbrooke might eaſily have enlivened with ſome valuable information. At its cloſe, he obſerves,

"The proportion in which the monks cultivated the reſpective ſciences appears, from a curſory enumeration, ſufficiently accurate for this purpoſe, of the works of authors in Bale, to have been nearly this: Divinity, 175; Scholaſtic Literature, 89; Epiſtles, Controverſy, Miſcellanies, 65; Hiſtory, 54; Biography, 32; Arts, Mathematics, Aſtrology, &c. 31; Philoſophy, 14; Law, 6."

The hiſtory of the *Domus Antiquariorum*, or writing-room, in monaſteries, is very curious; but, on the *Studies of the Monks*, this author ſeems too faſtidious, ſince many inſtances have occurred of their attaining much higher claims than he has mentioned. Ælfric, the Anglo-Saxon monk, is ſaid to have tranſlated the whole body of the Scriptures into the vernacular tongue, and part of them are yet evidences of the fact. Experience of hiſtory undoubtedly ſhows, that groſs ignorance, and a ſtagnation of the faculties, were too frequently the concomitants of a monaſtic life; but cenſure, diveſted of all qualification, is unjuſt.

At the end, we have a few additional particulars relating to the Diſſolution.

On the whole, we cannot but acknowledge, that theſe volumes contain much curious and original information. That Mr. F. has too frequently applied for intelligence to the ſatirical writers of the times he treats of, cannot be diſputed: quotations from Nigell Wireker, Piers Plowman, and Barclay's Ship of Fools recur perpetually: authorities which ſhould only have been ſelected, when ſteadier ſources of information failed. To his ſtyle, "he could not give elegance, becauſe he had to tranſlate moſt motley materials, and did not chuſe to deſtroy preciſion and particularity by generalizing his language." A few marks of haſte we have obſerved: and (vol. ii. p. 107) "duties of the temporary hiſtories", we do not underſtand; but, generally ſpeaking, his ſtyle is well adapted to the ſubject. As an interpreter, he has in one place failed; vol. i. p. 137, note, on 'two halle water fatts, a *ſtrynkill* of lattern, &c.'——"*A ſtrickle* is a ſtrike to even meaſures with, which cannot be the meaning here." Certainly not; but if, for *ſtrynkill*, Mr. F. had ſubſtituted *ſprynkill*, he would have diſcovered

discovered the *aspergillum*, which, in Roman Catholic countries, is still an appendage of the holy-water vessel. But, notwithstanding the few exceptions to the work, we consider it as a valuable addition to our stock of national history.

At the end are two little pieces, which have no necessary reference to the work in question. The first consists of "Emendations of Bishop Gibson's Version of the Saxon Chronicle." The note taken from the blank leaf of Mr. Ellis's copy, might have been put in better order; and some of the various readings are referred to, as marked MS. B. but no such mark occurs when they are given, p. 228. Bishop Gibson's version presented the Saxon student with the text of no single MS. but a picked reading of his own selection. The only MSS. he used himself were in the Bodleian, both in the collection left by Laud. One was a very fine one certainly; but the other, in the hand-writing of William Lisle, was very bad in all respects. The two remaining MSS. one in Bennet College Library, Cambridge, and the other in the Cotton collection, were only quoted at second-hand. Mr. Fosbrooke's Emendations are in general good, and may be useful to some future editor of the Saxon Chronicle; a complete edition of which is much wanted.

The second of these pieces is an Ode, entitled "The Triumphs of Vengeance; or the Count of Julian", founded on an event of Spanish history. The story, clumsily related by Heylin, is this:—Julian, Governor of the province of Tingitana, resenting the advancement of Roderick to the throne of Spain, joins in the faction of the late king's sons. Roderick, to get rid of him, sends him on an embassy to the Moors of Africa, and in the interval deflowers his daughter, Cava; at which, Julian is so incensed, that he engages the Moors in the invasion of Spain, who, after a severe conflict, subject it to the empire of the Saracens.

ART. III. *Poems. By George Dyer. In Two Volumes.* 12mo. 12s. Longman and Rees. 1802.

IN p. 590, of our seventeenth volume, the reader will find an account of a first book of Poems by this author, of which these were to have been a continuation, and consecrated *Divæ Libertati!* Mr. Dyer has been induced, partly by the advice of friends, and partly by the *hints of booksellers*, who, as he truly says, are the *best judges* in these matters, to alter the

arrangement of his plan. We are now preſented with two volumes of Lyric Poetry, on miſcellaneous ſubjects, in which however the poet's favourite goddeſs is not neglected; theſe are introduced by a long Prefatory Eſſay on Lyric Poetry, in which are many pleaſing ſentiments and judicious obſervations. Mr. Dyer's purſuits and talents muſt indeed be various; for we find him at one time compoſing Sonnets, and Tranſlations from Anacreon, and at another books of Biography, and tracts on Juries. We are however ſtrongly inclined to ſuppoſe, that the character in which he will appear moſt acceptable and intereſting is that of a Poet.

Theſe compoſitions are diſtinguiſhed by the uſual character of the author's pen; they never riſe to any extraordinary vigour, have none of the *ardentia verba*, but a conſiderable ſhare of taſte, harmony, and feeling. The following is an agreeable ſpecimen.

"TO THE CAM.

Soon ſhall the young ambroſial ſpring
Wanton forth, in garlands gay,
And, ſpreading ſoft her virgin wing,
Shall wed the Lord of Day.
Soon ſhall reviving Nature homage yield,
And, breathing incenſe, lead her tuneful train
O'er hill and dale, ſoft vale, and cultur'd field;
The bard, the lover, and the jocund ſwain,
Their new-born joys ſhall ſing; earth, ſea, and ſky,
All wake for thee, fair Spring, their ſweeteſt minſtrelſy.

2.

What though the winds, and ſleety ſhower,
May ſeem awhile to huſh the grove?
Soon, wak'd by Nature's living power,
Shall breathe the voice of love!
The lark gay mount, to hail the purple dawn,
And its clear matin carol thro' the ſky,
The throſtle's mellow warblings cheer the morn,
The linnet ſoftly trill on hawthorn nigh;
The miſts ſhall vaniſh ſoon, and ſoon the breeze
Kiſs every glowing flower, and fan the trembling trees.

3.

I, too, the cheering warmth ſhall feel,
And join the rapturous choral ſong,
Muſing ſmooth numbers, as I ſteal,
O Cam! thy banks along.
Tho' near thy banks no myrtle breathe perfume,
No roſe unfold its bluſhing beauties near,
Tho' here no ſtately tulip ſpread its bloom,
Nor towering lily deck the gay parterre:
(Inclos'd within the garden's fair domain,
Theſe all, in eaſtern pride, ſhall hold their golden reign:)

Yet

4.

Yet wild flowers o'er the fruitful ſcene,
Warm'd by the touch of gentle May,
Shall riſe, obedient to their queen,
In ſimple beauty gay.
To me the violet ſheds the richeſt ſweet,
To me the king-cup ſhines with brighteſt hues;
The primroſe pale, like modeſt virtue neat,
E'en the meek daiſy, can inſtruct the Muſe:
Roving with ſilent eyes, ſhe loves to ſtand,
And in the field-flow'r views a more than maſter's hand.

5.

E'en now the ſun-beam, dazzling bright,
Quick dances on the criſped ſtream;
And ſoft, tho' fleeting gales invite
The fond poetic dream.
Nor does in vain the ſwan majeſtic ſail,
Nor glittering inſect range the ruſhy brink;
Nor the fiſh ſporting down the current ſteal,
And the light ſongſters on the margin drink;
Then, wild with bliſs, ſhiver the painted wing,
And to their feather'd loves their ſweeteſt wood-notes ſing.

6.

Yet muſt we leave thy blooming reign:—
And ſhort that reign, thou lovely Spring—
What time Fate's high decrees ordain,
Or wills the ſoveregn King!
Yes, all thy ſhadowy clouds, thy rainbow hues,
Thy flowers, and ſongs, thy gales, and gloſſy bloom,
All muſt be left, tho' friendly to the Muſe;
And man, poor man, lie down in cheerleſs gloom;
That ſeaſon cold of death ſhall chill his tongue,
Nor beauty's ſmile return, that wak'd the vernal ſong.

7.

But ſpeed the hours on reſtleſs wing?
Muſt love's light ſeaſon flit away?
Then hail, O man, the coming ſpring,
And ſeize the ſweets of May;
Where now the bard of Camus' claſſic ſtream,
The ſkilful hand that wak'd th' Æolian lyre?
Ah! ſleeps with him the ſpring-enamour'd theme;
From him the loves, and "Venus' train" retire,—
He too, who trac'd the cryſtal ſtreams of light,
And Nature's ſpacious fields, great Newton, ſleeps in night.

8.

No more he treads this hallow'd ground,
Nor tracks in thought yon boundleſs ſky;
Ah! Science can but gaze around,
Then, like the Muſe, ſhall die.

Oh! quit then, Fancy, queen of ſongs and wiles,
The pearl-enamell'd grot, the moſs-grown cell,
Thy many thouſand hills, and purple iſles,
And deign, oh! deign, near ſedgy Cam to dwell;
Still let the ſong of love the valleys cheer,
And blooming Science ſpread fair ſpring-time all the year."

At p. 55, of Vol. I. is an Eſſay on Elegiac Poetry, in which Mr. Dyer diſcuſſes the ſpeculative queſtion, whether blank verſe is as capable of expreſſing ſublime and tender ſorrow as the moſt harmonious rhyme. He thinks it is; we think it unneceſſary to decide ſuch a queſtion. Sublime and excellent examples may be produced in both forms; and a poetical mind, ſtrongly impreſſed, may perform wonders in either way.

The ſecond volume is, like the firſt, divided into two books, and, like that alſo, contains a mixture of proſe and verſe. It begins with an Eſſay on repreſentative Poetry, in which there is much to pleaſe, and but little that is objectionable. The firſt Poem which ſucceeds this Eſſay is very poetical.

"THE LOVE POET.

Oh! Love, fair Nature's child, undeck'd by art,
Whom ſhould I call, but thee, in every clime,
The poet's mighty God?
Harmonious power! To whom all beings raiſe
Gay ſongs, and gratulations meet,
For thine it is thro' air, earth, ſea to range,
Wing'd with deſire, and warm with life;
Thine the perennial fires, that renovate the world!

Have I not on thy altars duly pour'd
The pure libation, following it with ſighs,
And reſignation meet?
To thee have I not paid, at morn and eve,
The pray'r too big for words, a prieſt,
That greatly felt, and ſilently ador'd?
Oh! then thy vot'ry's trembling heart
Touch with the living coals, that on thine altar burn.

But ſpare, oh! ſpare me now: aſſume no more
The form terrific, fire-red eyes and darts,
Thy darts of living ſteel;
Nor bring with thee thy train of thouſand ills,
The ſleepleſs night, the day of care,
Follies and wanderings, griefs, and fears, and ſmarts,
Pale melancholy, pining ſhame,
That lead the vagrant heart to lab'rinths of deſpair.

Be but my Muſe, what other ſhall I need?
Give me but that ſweet muſic of the ſoul,
Can I then want a lyre?
Oh! tune my heart-ſtrings;—ſo the paſſions all

Shall

Shall to my ſong ſing jubilant:
So ſhall the ſeaſons, in alternate dance,
Paſs ſmiling by, each herb, fruit, flow'r,
Be redolent of ſweets, and every gale inſpire!

True to thy name, now wear thy loveliеſt form
Dimples and ſmiles, and pity-beaming eyes,
And ſoul-enliven'd mirths:
And bring the flower of bliſs without the thorn,
Delights that laſt, and cares that pleaſe,
With meek benevolence, but taught by thee:
So from my heart, by thee attun'd,
Sweet melodies ſhall riſe, and dignify my ſong."

At p. 83, vol. ii. will be found Curſory Remarks on Readers, and the Nature of Poetry; on Dreams and Viſions. This Eſſay places the writer in a new point of view, and ſhows him to poſſeſs talents for humour. Some Poetical Dreams ſucceed, which exhibit much power of fancy. The Padlocked Lady has many charming ſtanzas; but the cataſtrophe is ridiculous and falſe; intimating that, in this country, Liberty has a Padlock on her lips. Mr. Dyer himſelf has more than once exhibited a memorable example, how much may be ſaid and written in this nation without reprehenſion or reſtraint. It is much to be lamented, that more of theſe whiners about Liberty, do not go and make their experiments in thoſe happier lands, which are the ſubjects of their praiſe and envy. The puniſhment of thoſe who have done ſo, has uſually been exemplary.

We have, however, on the whole, no ſcruple in declaring, that theſe two volumes have afforded us more entertainment than any of Mr. Dyer's preceding publications, either in verſe or proſe.

ART. IV. *Lectures on the Goſpel of St. Matthew, delivered in the Pariſh Church of St. James, Weſtminſter, in the Years* 1798, 1799, 1800, *and* 1801. *By the Right Rev. Beilby Porteus, D. D. Biſhop of London. In Two Volumes.* 8vo. 14s. Rivingtons. 1802.

THE occaſion of theſe Lectures being originally preached is thus explained, by the learned and excellent prelate, in a conciſe but energetic Preface. The ſtate of the kingdom, political, moral, and religious, was ſo unfavourable, as to excite the moſt ſerious alarm in every mind of reflection. Our public enemies triumphed every where; and traitors at home were indefatigably active in their endeavours to diſſeminate diſaffection,

affection, infidelity, and a contempt of the Holy Scriptures. At the ſame time, a ſpirit of diſſipation and profligacy ſeemed to prevail in the higher claſſes of ſociety, which ill became our national ſituation, and which was but little calculated to ſecure the protection, or avert the indignation, of Providence.

With this impreſſion on his mind, the Right Reverend writer and preacher of theſe Lectures, did not heſitate a moment what part to act. His ſagacious mind diſcerned the baleful operation of thoſe peſtilential writings, which every day, and almoſt every hour, poured like a torrent from the preſs; and he reſolved to attack and counteract them by the beſt and moſt efficacious of all weapons, namely, the truth, the dignity, and the divine authority of the Sacred Writings. To render the part which he reſolved to perform as conſpicuous and effectual as poſſible, the Biſhop reſolved to give Lectures on the Goſpel of St. Matthew, from his own pariſh church of St James, Weſtminſter; and he judiciouſly choſe the ſeaſon of Lent for this purpoſe, that, at the ſame time that he was purſuing his great and principal object, he might alſo attract the wandering attention of the public mind, to a period which, notwithſtanding its urgent and ſacred claims, is unfortunately too much neglected. The effect was wonderful; it was not only anſwerable to the moſt ſanguine wiſhes of the author, of his particular friends, of every advocate for truth, and every votary of religion, but it produced the moſt eminent, ſubſtantial, and ſalutary advantages.

There is the greateſt reaſon to preſume, that ſome who diſbelieved became ſincere and pious converts to the great truths which they heard ſo well explained, and ſo ably enforced; that ſome there were who doubted; but, moſt happily for themſelves, now doubt no longer. It is no leſs certain, that many who went as careleſs, gay, and unthinking hearers, induced by curioſity, attracted by the fame of the preacher's eloquence, or perhaps from ſome ſtill leſs honourable cauſe, were impreſſed with a higher veneration for the Sacred Writings than they before entertained, and were at leaſt rendered ſerious if not devout.

Theſe Lectures, ſo circumſtanced, written with an ardour of patriotiſm, a genuine thirſt of piety, and a ſtrong ſenſe of duty; delivered with an animation and eloquence, for which through life the Biſhop of London has been eminently diſtinguiſhed; heard with deep and ſilent attention by admiring multitudes, are now preſented to the public. How acceptable the public has conſidered the gift ſufficiently appears from the fact, that, in a very ſhort interval of time, two large editions have been actually diſpoſed of, and a third is now in the preſs. To

make any critical obſervations upon the Lectures themſelves would be idle and ſuperfluous; the public voice, and public gratitude, have ſtamped their value. We ſhall content ourſelves with pointing out the plan which the learned prelate has purſued. The firſt volume contains fourteen Lectures. The firſt is employed in giving a Compendious View of the Sacred Writings; having done this, in a moſt perſpicuous and ſatisfactory manner, the preacher concludes with thus declaring his future intentions.

"Since then the utility, the abſolute neceſſity of reading the Scriptures is ſo great, ſince they are not only the beſt guide you can conſult, but the only one that can poſſibly lead you to heaven; it becomes the indiſpenſable duty of every one of you moſt carefully and conſtantly to peruſe theſe ſacred oracles, that you may thereby "become perfect, thoroughly furniſhed to every good work." They who have much leiſure ſhould employ a conſiderable ſhare of it in this holy exerciſe, and even they who are moſt immerſed in buſineſs have, or ought to have, the Lord's day entirely to ſpare, and ſhould always employ ſome part of it (more particularly at this holy ſeaſon) in reading and meditating on the word of God. By perſevering ſteadily in this practice, any one may in no great length of time read the Scriptures through from one end to the other. But in doing this, it will be adviſeable to begin with the New Teſtament firſt, and to read it over moſt frequently, becauſe it concerns us Chriſtians the moſt nearly, and explains to us more fully and more clearly the words of eternal life. But after you have once gone regularly through both the Old Teſtament and the New, it may then be moſt uſeful perhaps to ſelect out of each ſuch paſſages as lay before you the great fundamental doctrines and moſt eſſential duties of your Chriſtian profeſſion; and even amongſt theſe, to dwell the longeſt on ſuch as expreſs theſe things in the moſt awful and ſtriking manner, ſuch as affect and touch you moſt powerfully, ſuch as make your heart burn within you, and ſtir up all the pious affections in your ſoul. But it will be of little uſe to *read*, unleſs at the ſame time alſo you *reflect*; unleſs you apply what you read to thoſe great purpoſes which the Scriptures were meant to promote, the amendment of your faults, the improvement of your hearts, and the ſalvation of your ſouls.

"To aſſiſt you in this moſt important and neceſſary work is the deſign of theſe Lectures; and in the execution of this deſign I ſhall have theſe four objects principally in view.

"Firſt. To explain and illuſtrate thoſe paſſages of Holy Writ, which are in any degree difficult and obſcure.

"2dly. To point out, as they occur in the ſacred writings, the chief leading fundamental principles and doctrines of the Chriſtian religion.

"3dly. To confirm and ſtrengthen your faith, by calling your attention to thoſe ſtrong internal marks of the truth and divine authority of the Chriſtian religion, which preſent themſelves to us in almoſt every page of the Goſpel.

4thly.

4thly. To lay before you the great moral precepts of the Goſpel, to preſs them home upon your conſciences and your hearts, and render them effectual to the important ends they were intended to ſerve; namely, the due government of your paſſions, the regulation of your conduct, and the attainment of everlaſting life.

"These are all of them objects of the very laſt importance; they are worthy the attention of every human being; and they will, I think, be better attained by a familiar and practical explanation of the ſacred writings, than by any other ſpecies of compoſition whatever.

"The plan of inſtruction adopted by our bleſſed Lord was unqueſtionably the very beſt that could be deviſed. It was not a regular ſyſtem of ethics delivered in a connected ſeries of dry eſſays and diſſertations, like thoſe of the ancient heathen philoſophers; but it conſiſted of familiar diſcourſes, intereſting parables, ſhort ſententious maxims, and occaſional reflections, ariſing from the common occurrences of life, and the moſt obvious appearances of nature. All theſe various modes of inſtruction are ſo judiciouſly blended and mixed together in the hiſtory of our Lord's life and converſation, delivered to us in the Goſpel (as all the various ſorts of pleaſing objects are in the unornamented ſcenes of nature) that they make a much deeper impreſſion both on the underſtanding and on the heart, than they could poſſibly do in any other more artificial form.

"An expoſition of Scripture, then, muſt at all times be highly uſeful and intereſting to every ſincere diſciple of Chriſt; but muſt be peculiarly ſo at the preſent moment, when ſo much pains have been taken to ridicule and revile the ſacred writings, to ſubvert the very foundations of our faith, and to poiſon the minds of all ranks of people, but eſpecially the middling and the lower claſſes, by the moſt impious and blaſphemous publications that ever diſgraced any Chriſtian country*. To reſiſt theſe wicked attempts is the duty of every miniſter of the Goſpel; and as I have ſtrongly exhorted all thoſe who are under my ſuperintendence to exert themſelves with zeal and with vigour in defence of their inſulted religion, I think it incumbent on me to take my ſhare in this important conteſt, and to ſhew that I wiſh not to throw burthens on others of which I am not willing to bear my full proportion. As long therefore as my health and the various duties of an extenſive and populous dioceſe will permit, and the exigencies of the times require ſuch exertions, I propoſe to continue annually theſe Lectures. And I ſhall think it no unbecoming concluſion of my life, if theſe labours of my declining years ſhould tend in any degree to render the Holy Scriptures more clear and intelligible, more uſeful and delightful; if they ſhall confirm the faith, reform the manners, conſole and revive the hearts of thoſe who hear me; and vindicate the honour of our divine Maſter from thoſe groſs indignities and inſults which have of late been ſo indecently and impiouſly thrown on him and his religion." Vol. i. p. 21.

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* "About this time, and for ſome years before, *The Age of Reaſon*, and other peſtilent writings of the ſame nature, were diſſeminated through almoſt every diſtrict of this country with incredible induſtry."

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The ſecond Lecture treats of the arrival and offerings of the wiſe men at Jeruſalem; and we are told that, for ſome valuable obſervations in this as well as in the third and thirteenth Lecture, the author is indebted to the late excellent Archbiſhop Secker. The concluſion of this Lecture is in a remarkable degree animated and happy. The third Lecture repreſents the hiſtory and doctrines of John the Baptiſt. It is ſurely impoſſible to peruſe the following apoſtrophe without the deepeſt emotion.

"We hear, indeed, a great deal of the good nature, the benevolence, the generoſity, the humanity, the honour, and the other innumerable good qualities of thoſe that reject the Goſpel; and they may poſſibly poſſeſs ſome oſtentatious and popular virtues, and may keep clear from flagrant and diſreputable vices. But whether ſome groſs depravity, ſome inveterate prejudice, or ſome leaven of vanity and ſelf-conceit, does not commonly lurk in their hearts, and influence both their opinions and their practices, they who have an extenſive acquaintance with the writings and the conduct of that claſs of men will find no difficulty in deciding. If however this was the deciſion of man only, the juſtneſs of it might be controverted, and the competency of the judge denied. It might be ſaid, that it is unbecoming and preſumptuous in any human being to paſs ſevere cenſures on large bodies of men; and, that without being able to look into the heart of man, it is impoſſible to form a right judgment of his moral character. This we do not deny. But if he who actually *has* that power of looking into the hearts of man, if he who is perfectly well acquainted with human nature, and all the various characters of men; if *he* has declared, that *men love darkneſs rather than light, becauſe their deeds are evil*, who will controvert the truth of that deciſion? On this authority then we may ſurely rely, and may reſt aſſured, that whatever pretences may be ſet up for rejecting revelation, the grand obſtacles to it are, indolence, indifference, vice, paſſion, prejudice, ſelf conceit, pride, vanity, love of ſingularity, a diſdain to think with the vulgar, and an ambition to be conſidered as ſuperior to the reſt of mankind in genius, penetration, and diſcernment. It is by removing theſe impediments in the firſt place that we muſt prepare men, as St. John did, for embracing the religion of Chriſt. Theſe (to make uſe of prophetic language) are the *mountains* that muſt be made low; theſe the *crooked paths* that muſt be made ſtraight; theſe the *rough places* that muſt be made plain. Then all difficulties will be removed, and there will be A HIGH WAY FOR OUR GOD. Then there will be a ſmooth and eaſy approach for the Goſpel to the underſtanding, as well as to the heart; there will be nothing to oppoſe its conqueſt over the ſoul. THE GLORY OF THE LORD SHALL FULLY BE REVEALED, AND ALL FLESH SHALL SEE IT." P. 78.

Lecture the Fourth is on the temptation of Chriſt in the Wilderneſs. In this, after a careful and ſerious examination of the evidence and arguments, the Biſhop concludes, that the temptation

temptation is not to be underſtood as a viſionary repreſentation, but is to be literally interpreted.

The fifth Lecture ſets before the reader the choice of the Apoſtles, with the beginning of Miracles. If the arguments againſt Miracles had not repeatedly received the moſt entire and complete refutation, and in particular from Adams, Campbell, and Paley, the ſincere believer might confidently make his appeal to the concluſion of this diſcourſe, as ſufficient to ſatisfy every mind unprejudiced on the ſubject.

Lectures VI. and VII. are employed upon our Lord's Sermon on the Mount. A ſpecimen of purer eloquence cannot eaſily be found in any writer on ſacred ſubjects, than the following extract exhibits.

" Having now brought theſe Lectures to a concluſion for the preſent year, I cannot take my leave of you without expreſſing the great comfort and ſatisfaction I have derived from the appearance of ſuch numerous and attentive congregations as I have ſeen in this place. That ſatisfaction, if I can at all judge of my own ſentiments and feelings, does not originate from any ſelfiſh gratification, but from the real intereſt I take in the welfare, the eternal welfare of every one here preſent; from the hope I entertain that ſome uſeful impreſſions may have been made upon your minds; and from the evidence which this general earneſtneſs to hear the word of God explained and recommended affords, that a deeper ſenſe of duty, a more ſerious attention to the great concerns of eternity, has, by the bleſſing of God, been awakened in your ſouls. If this be ſo, allow me moſt earneſtly to entreat you not to let this ardour cool; not to let theſe pious ſentiments die away; not to let theſe good ſeeds be choked by the returning cares and pleaſures of the world. But go, retire into your cloſets, fall down upon your knees before your Maker, and fervently implore him to pour down upon you the over-ruling influences of his holy ſpirit; to enlighten your underſtandings, to ſanctify your hearts, to ſubdue your paſſions, to confirm your good reſolutions, and enable you to reſiſt every enemy of your ſalvation.

" The world will ſoon again diſplay all its attractions before you, and endeavour to extinguiſh every good principle you have imbibed. But if the divine truths you have heard explained and enforced in theſe Lectures have taken any firm root in your minds; if you are ſeriouſly convinced that Chriſt and his religion came from heaven, and that he is able to make good whatever he has promiſed and whatever he has threatened, there is nothing ſurely in this world that can induce you to riſque the loſs of eternal happineſs, or the infliction of never-ceaſing puniſhment.

" Leaſt of all will you think, that this is the preciſe moment for ſetting your affections on this world and its enjoyments; that theſe are the times for engaging in eager purſuits after the advantages, the honours, the pleaſures of the preſent life; for plunging into vice, for diſſolving in gaiety and pleaſure, for ſuffering every trivial, every inſignificant object, to baniſh the remembrance of your Maker and Redeemer

Redeemer from your hearts, where they ought to reign unrivalled and ſupreme. Surely amidſt the dark clouds that now hang over us, theſe are *not* the things that will brighten up our proſpects, that will leſſen our danger, that will calm our apprehenſions, and ſpeak peace and comfort to our ſouls. No, it muſt be ſomething of a very different nature; a deep ſenſe of our own unworthineſs, a ſincere contrition for our paſt offences, a proſtration of ourſelves in all humility before the throne of grace, an earneſt application for pardon and acceptance through the merits of him who died for us (whoſe death and ſufferings for our ſakes the approaching week will bring freſh before our view) an ardent deſire to manifeſt our love and gratitude, our devotion and attachment, to our Maker and our Redeemer, by giving them a decided priority and predominance in our affections and our hearts; by making their will the ruling principle of our conduct; the attainment of their favour, the advancement of their glory, the chief object of our wiſhes and deſires; and purſuing other things only in ſubordination to the great and momentous concerns of eternity. Theſe are the ſentiments we ought to cultivate and cheriſh, if we wiſh for any ſolid comfort under calamity or affliction, any confidence in the favour and protection of heaven; theſe alone can ſupport and ſuſtain our ſouls in the midſt of danger and diſtreſs, at the hour of death, and in the day of judgment.

"And how then are theſe holy ſentiments, theſe heavenly affections to be excited in our hearts? Moſt certainly not by giving up all our time and all our thoughts to the endleſs occupations, the never-ceaſing gaieties and amuſements of this diſſipated metropolis; but by withdrawing ourſelves frequently from this tumultuous ſcene, by retiring into our chamber, by communing with our own hearts, by fervent prayer, by holding high converſe with our Maker, and cultivating ſome acquaintance with that unſeen world to which we are all haſtening, and which, in one way or other, muſt be our portion for ever.

"Many of thoſe whom I now ſee before me have, from their high rank and ſituation in life, full leiſure and ample opportunities for all theſe important purpoſes; and let them be aſſured, that a ſtrict account will one day be demanded of them, in what manner, and with what effect, they have employed the talents, the time, and the many other advantages, with which their gracious Maker has indulged them.

"And even thoſe who are moſt engaged in the buſy and laborious ſcenes of life, have at leaſt *one* day in the week which they may, and which they ought to, dedicate to the great concerns of religion. Let then *that* day be kept ſacred to its original deſtination by all ranks of men, from the higheſt to the loweſt. Let it not be profaned by needleſs journies, by ſplendid entertainments, by crouded aſſemblies, by any thing in ſhort which precludes either ourſelves, our families, or our domeſtics from the exerciſe of religious duties, or the improvement of thoſe pious ſentiments and affections which it was meant to inſpire. Let me not, however, be miſunderſtood. I mean not that it ſhould be either to the rich or the poor, or to any human being whatever, a day of gloom and melancholy, a day of ſuperſtitious rigour, and of abſolute excluſion from all ſociety, and all innocent recreation. I know of nothing in ſcripture that requires this, I know of no good

effects

effects that could reſult from it. On the contrary, it is a feſtival, a *joyful* feſtival; a day to which we ought always to look forward with delight, and enjoy with a thankful and a grateful heart. But let it be remembered at the ſame time, that it is a day which God claims as *his own*; that he has ſtamped upon it a peculiar mark of ſanctity; and that it ought to be diſtinguiſhed from every other day, in the firſt place, by reſting from our uſual occupations, and giving reſt to our ſervants and our cattle; in the next, by attendance on the public worſhip of God; and, in the remaining intervals, by relaxations and enjoyments *peculiarly its own*; not by quotidian tumult, noiſe, and diſſipation; but by the calm and ſilent pleaſures of retirement, of recollection, of devout meditation, of ſecret prayer, yet mingled diſcreetly with ſelect ſociety, with friendly converſe, with ſober recreation, and with decent cheerfulneſs throughout the whole." P. 158.

The eighth Lecture is on the Conduct and Character of the Roman Centurion. The ninth explains and comments upon our Lord's Inſtructions to his Apoſtles. The tenth contains Obſervations on the Sabbath, on the Demoniacs, and on the Sin of Blaſphemy againſt the Holy Ghoſt. We particularly recommend the concluſion of this diſcourſe, to thoſe whoſe timid piety may incline them to be over ſcrupulous. The eleventh Lecture, on the ſubject of Parables, is peculiarly pleaſing; and the explanations of the Parables of the Sower and of the Tares, which occupy the twelfth and thirteenth Lectures, are in the higheſt degree intereſting and important. The laſt Lecture of this volume exhibits the hiſtory of Herod and Herodias, with the Death of John the Baptiſt. In this portion of the work will be found much originality of ſentiment; and the character and conduct of Herodias, are repreſented in a novel point of view. Without that affected benevolence and philanthropy to which modern philoſophers and ſophiſts pretend, there is in this diſplay of this extraordinary incident and character, a mildneſs which does not temporize with crime, an earneſtneſs of zeal which does not border upon acrimony; a firm determination to act the part of a juſt and upright judge, who is, at the ſame time, not unwilling to make due allowance for human paſſions and infirmities. We ſhall conclude our obſervations of this month with an extract, which ſeems to us peculiarly impreſſive.

"We here ſee a fatal proof of the extreme barbarities to which that moſt diabolical ſentiment of revenge will drive the natural tenderneſs even of a female mind; what a cloſe connection there is between crimes apparently of a very different complexion, and how frequently the uncontrolled indulgence of what are called the ſofter affections, lead ultimately to the moſt violent exceſſes of the malignant paſſions. The voluptuary generally piques himſelf on his benevolence, his humanity, and gentleneſs of diſpoſition. His claim even

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to theſe virtues is at the beſt very problematical; becauſe, in his purſuit of pleaſure, he makes no ſcruple of ſacrificing the peace, the comfort, the happineſs of thoſe for whom he pretends the tendereſt affection, to the gratification of his own ſelfiſh deſires. But however he may preſerve his good humour, when he meets with no reſiſtance, the moment he is thwarted and oppoſed in his flagitious purpoſes, he has no heſitation in going any lengths to gain his point, and will fight his way to the object he has in view through the heart of the very beſt friend he has in the world. The ſame thing we ſee, in a ſtill more ſtriking point of view, in the conduct of Herodias. She was at firſt only a bold unprincipled libertine, and might perhaps be admired and celebrated, as many others of that deſcription have been, for her good temper, her ſenſibility, her generoſity to the poor; and with this character ſhe might have gone out of the world, had no ſuch perſon as John ariſen to reprove her and her huſband for their profligacy, and to endanger the continuance of her guilty commerce. But no ſooner does he rebuke them as they deſerved, than Herodias ſhewed that ſhe had other paſſions to indulge beſides thoſe which had hitherto diſgraced her character; and that, when ſhe found it neceſſary to her pleaſures, ſhe could be as cruel as ſhe had been liceptious; could contrive and accompliſh the deſtruction of a great and good man, could feaſt her eyes with the ſight of his mangled head in a charger, could even make her own poor child the inſtrument of her vengeance, and, as I am inclined to think, a *reluctant* accomplice in a moſt atrocious murder.

" Here is a moſt awful leſſon held out not only to the female ſex, but to both ſexes, to perſons of all ages and conditions, to beware of giving way to any one evil propenſity in their nature, however it may be diſguiſed under popular names, however indulgently it may be treated by the world, however it may be authorized by the general practice of mankind; becauſe they here ſee that they may not only be led into the groſſeſt extravagancies of that individual paſſion, but may alſo be inſenſibly betrayed into the commiſſion of crimes of the deepeſt dye, which in their ſerious moments they always contemplated with the utmoſt horror.

" Let us now take our leave of this wretched woman, and turn our attention for a moment to her unhappy daughter. Here undoubtedly there is much to blame, but there is alſo ſomething to pity and to lament. Her youth, her inexperience, her unfortunate ſituation in a moſt corrupt court, the vile example that was conſtantly before her eyes, the influence, the authority, the commands of a profligate mother, theſe are circumſtances that plead powerfully for compaſſion, and tend in ſome degree to mitigate her guilt. Her firſt fault evidently was that groſs violation of all decorum, and all cuſtom too, in appearing and dancing publicly before Herod and a large number of his friends, aſſembled at a feſtive meeting, and perhaps half intoxicated with wine. But it is not probable that a young woman of high rank, and ſo very tender an age as ſhe ſeems to have been, ſhould have *voluntarily* taken ſuch a ſtep as this, or ſhould have been able to ſubdue at once all the modeſty and the timidity of her ſex, and acquire courage enough to encounter the eyes and the obſervations of ſo licentious an aſſembly. There can be little doubt, that ſhe was wrought upon by

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the perſuaſions of her artful mother, who flattered herſelf that this artifice might produce ſome ſuch effect in the mind of Herod as actually followed. What adds great weight to this conjecture is, that her next dreadful tranſgreſſion, her ſingular and ſanguinary requeſt to have the head of John the Baptiſt preſented to her, was unqueſtionably the ſuggeſtion of the abandoned Herodias.

" The ſacred hiſtorian expreſsly informs us, that it was in conſequence of being *before inſtructed* of her mother that ſhe made this demand. Nor is this all; there is great reaſon to believe, that it was with the utmoſt difficulty ſhe was prevailed on to comply with the injunctions that were given her; for the original words, προβιβασθεισα υπο της μητρος, which we tranſlate *before inſtructed of her mother*, more ſtrictly ſignify being *wrought upon, inſtigated*, and *impelled* by her mother; for this is the ſenſe in which that expreſſion is uſed by the beſt Greek writers.

" This ſuppoſition receives no ſmall confirmation, from the manner in which ſhe is repreſented by the Evangeliſt as delivering her anſwer to Herod. " She came ſtraightway with haſte unto the king;" ſhe betrayed on her return the utmoſt emotion and agitation of mind. She had worked herſelf up to a reſolution of obeying her mother; and was in haſte to execute her commiſſion, leſt if any pauſe had intervened her heart ſhould relent, her ſpirits fail her, and ſhe ſhould not have courage to utter the dreadful demand ſhe had to make.

" All this ſeems to imply great reluctance on her part, and is evidently a conſiderable alleviation of her crime; yet does by no means exempt her from all guilt. For although obedience to parents is a very ſacred duty, yet there is another duty ſuperior to it, that which we owe to our Maker. And whenever even a parent would incite us to any thing plainly repugnant to his laws, as was the caſe in the preſent inſtance, we muſt, though with all poſſible decency and reſpect, yet with firmneſs and with courage, reſiſt the impious command, and declare it to be our decided reſolution " to obey God rather than man." P. 377.

We ſhall conclude our account of two of the moſt intereſting volumes we have for a long time peruſed, in our next number.

(To be concluded in our next.)

ART. V. *On the Influence attributed to Philoſophers, Free-Maſons, and to the Illuminati, &c.*

(Concluded from vol. xix. *p.* 523.*)*

THOUGH we omitted accidentally to give notice of our intention to continue this article, we cannot forbear to complete an account which has hitherto been left imperfect. We have ſeen how eaſily M. Mounier contradicts himſelf in his zeal to vindicate *philoſophiſm*, from the charges brought againſt it by the Abbé Barruel and Dr. Robiſon. His apology for the

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Free-Maſons of France, and the *Illuminés* of Germany, abounds with the ſame figure of ſpeech. He begins that apology, however, not with contradicting himſelf, but with miſrepreſenting the meaning of his two illuſtrious antagoniſts, in order to make ridiculous what he is unable to confute.

Thoſe who maintain that the Revolution of France is the work of modern philoſophy, cannot, he would teach us, well agree with thoſe who repreſent it as the work of Free-Maſons.

"The authors of ſome writings, however, have contrived to attribute it to three different conſpiracies; and if you ſhould admit without examination, all that they affirm, they would prove to you, firſt, that *all* has been done by the philoſophers—afterwards, that *all* has been done by the Free-Maſons—and laſtly, by the German Illuminati."

Indeed! Is there not one native of Britain, not one individual of the human race, capable of diſcovering the *abſurdity* of Dr. Robiſon and M. Barruel, but *the ſuperior of the Inſtitute at Belvidere near Weimar?* We have heard the celebrated works of theſe two authors highly praiſed, and ſeverely condemned, and we have borne our own teſtimony to the merits of both; but it never occurred to us, nor have we ever heard it ſaid, either by friend or by foe, that, in the *Proofs of a Conſpiracy*, or in the *Memoirs of Jacobiniſm*, the French Revolution is *all* attributed to philoſophiſm, *all* attributed to Free-Maſonry, and *all* attributed to German Illuminiſm. In other words, we never before found the Profeſſor and the Abbé repreſented as *fools;* though we have ſometimes converſed with men who were very deſirous to leſſen the authority of their works. Mounier, however, has made the diſcovery! What a pity that it was not made ſome years ago, and then communicated to his friends the Illuminés! Such a diſcovery would have ſaved them both trouble and expence.

Soon after Dr. Robiſon's valuable work was publiſhed, it found its way into Germany, was tranſlated into the German language, and expoſed to ſale at the Leipſic fair. The Illuminés, under the diſguiſe of *merchants* and *abbés*, attended, and bought up the whole impreſſion, which they committed to the flames. A ſecond edition was publiſhed, and it ſhared the ſame fate*. Had thoſe gentlemen poſſeſſed the preſent author's ſagacity, they would have kept their money in their pockets; for

* This information was given to us by a gentleman of character and unqueſtionable veracity, who was at Leipſic when the two impreſſions of the book were thus diſpoſed of.

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they could not but have perceived, that nothing was to be apprehended by the order from the writings of a man, who, though he has ſpent his life in the ſtudy of philoſophy, yet knows ſo little of the relation between *cauſe* and *effect*, as to attribute *one* event to *three ſeparate and independent cauſes!!* From their conduct therefore it is evident, that the Illuminés ſuppoſed, as we do, that the Profeſſor conſidered their order, and that of the Free-Maſons, as nothing more than engines in the hands of the philoſophiſts; but whether they or Mounier have interpreted his work moſt correctly, the readers of that work will judge.

M. Mounier aſſures us, that he is no Free-Maſon himſelf; and he gives a picture of French Maſonry very ſimilar to that which has been exhibited by Dr. Robiſon. Yet with ſingular inconſiſtency he labours to prove, what a man uninitiated could not poſſibly know to be true, that no plots againſt the ſtate were formed in the lodges; and he is extremely angry with Barruel, for attributing to the order an impure origin.

That author ſeeming inclined to derive the ſigns and ſecrets of Maſonry from the Templars, Mounier blames him for "reviving againſt thoſe antient Knights the accuſations which ſerved as *pretexts* to their enemies;" but he attempts, no otherwiſe than by his own confident aſſertions, to invalidate the *proofs* brought by the Abbé of the *guilt* of the Templars. He talks, indeed, of the confeſſions *forced* from them by the moſt dreadful tortures or menaces; and ſays, that theſe are the proofs conſidered in the Memoirs of Jacobiniſm as undoubted; but by conſulting the Memoirs themſelves, the reader will find very ſufficient evidence that 200 of the Knights *confeſſed without compulſion*, and that at the Council of Ravenne it was declared, that ſuch Knights as had *confeſſed through fear of the torture ſhould be conſidered as innocent!*

Not ſatisfied with taking part with the Templars, he even dares to conſider the ancient Hereſiarch *Manes*, as a fanatic indeed, but at the ſame time as *a Chriſtian aiming at perfection!*

"Barruel," ſays he, "traces the pretended doctrine of the Templars as far back as the fanatic *Manes*. He ſays, that this Manes wiſhed for a community of property; whereas he diſdained the uſe of his own property, and commanded his ſcholars to remain poor, and poſſeſs nothing, as ſo many *other Chriſtians* have done who *pretended to perfection*. The Templars were Manicheans; the Free-Maſons, ſucceſſors of the Templars, are Manicheans! It would be too dull a mode of paſſing one's life to attempt to refute all the abſurdities which are related or printed—nor ſhould we be able to convince thoſe *ignorant perſons*, whoſe knowledge of hiſtory is derived only from the writings of the Abbé Barruel"!

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Whether the Free-Maſons be Templars, and Templars the diſciples of Manes, we will not inquire. The preſent author himſelf admits, that "in the ſect called the *Strict Obſervance*, it is inculcated that ſome Templars, on the deſtruction of their order, had fled from the continent into England, and theſe diſguiſed themſelves as Maſons, from whence aroſe *Free-Maſonry*." This we believe to be one of the many impoſtures which prevail in the lodges on the continent; but there is, at the ſame time, ſuch a ſimilarity between the rites of ſome of the higher orders of Maſonry, and the uſe which Manes made of his *Aſſeclæ*; while the crimes, of which the Templars confeſſed themſelves guilty, ſo perfectly coincide with the Manichæans, that we cannot help thinking (though we ſhould be conſidered *as ignorant perſons*) that Barruel had ſufficient authority for all that he has aſſerted on the ſubject. It is not indeed to be ſuppoſed, that a French philoſopher knows much of the dogmas or practices of a Chriſtian heretic of antiquity; nor is it expected by any well-informed men of this country, that ſuch a director of "the progreſs of the human mind" will refrain from writing on ſubjects which he does not underſtand. Mr. Walker, however, for his own credit as an Engliſh ſcholar, ſhould have inſerted, in a note, at leaſt, what *he* might have learned of Manes, from *Dr. Cave* and *Cotelerius*. For the uſe of our readers, and in juſtice to Barruel, we ſhall take the liberty to ſupply this defect.

In a long note on the fourth book of the Clementine Recognitions, Cotelerius gives us the form in which thoſe who returned from the Manichæans to the Catholic church were obliged to abjure the hereſies of their maſter. From it, therefore, we may learn with certainty what thoſe hereſies were. Now, among many other anathemas of a ſimilar kind, the returning heretic was obliged to pronounce the following: Ἀναθεμαΐζω τοὺς τὴν παρὰ φύσιν ἀσχημοσύνην καὶ εργαζομένους, οὐ μόνον ἄνδρας, ἀλλὰ καὶ γυναῖκας, τὸν δὲ γάμον ἀποβαλλομένους, καὶ τῆς νενομισμένης πρὸς τὰς γυναῖκας συνουσίας ἀπεχομένους, ἵνα μὴ παιδοποιήσωσι, φάσι, καὶ ψυχὰς εἰς τὸν βόρβορον τῶν ἀνθρωπίνων ψυχῶν καταγάγωσιν. Our readers will excuſe us from tranſlating theſe words; and Mounier and Mr. Walker, ſhould our critique fall into their hands, will from them perceive, that the followers of Manes were certainly guilty of ſome of the groſſeſt crimes, which have been ever laid to the charge of the Templars; and that it was not unnatural for Barruel to trace the impurities of the Knights from the ancient Hereſiarch, whom our preſent author ſtyles *a Chriſtian aiming at perfection!*

With reſpect to the Chriſtianity of Manes, let him and his tranſlator liſten to Dr. Cave*, whoſe reſearches into eccleſiaſtical antiquity may be ſafely relied on. "Semet enim modò Paracletum et Spiritum Sanctum, S. modò Chriſti Apoſtolum, modò ipſum eſſe Chriſtum prædicavit. Unde et Chriſti ad inſtar, delectos ex aſſeclis XII. præ cæteris perditiſſimos nebulones, Apoſtolorum vice, dogmata longè latèque prædicendo diſſipaturos conſtituit." Now Barruel informs us, and his information is countenanced by Dr. Robiſon, and not contradicted by M. Mounier, that, in one of the orders of French Maſonry, the *Venerable* repreſents Jeſus Chriſt; and that, ſurrounded by twelve *Aſſeclæ* repreſenting the Apoſtles, he celebrates a love feaſt with all the rites that are uſed at the celebration of the Lord's Supper! The Abbé had therefore good reaſon to affirm, that there is a reſemblance between Manichæiſm and ſome of the rites of Maſonry; and when he derived the latter from the former, though he may have fallen into an error, he ſurely did not indulge any *extravagant* flight of fancy. But, in the opinion of M. Mounier, the burleſquing of the Lord's Supper is a very harmleſs piece of amuſement!

"Barruel further ſays, that the Roſicrucians repreſent, in their ceremonies, the death of Chriſt, the darkneſs, and the earthquake, mentioned in the Goſpel. He might have added, what I have read in the manuſcript of Bode, that they uſe the impoſition of hands, and employ Aaron's rod. He quotes theſe ſuperſtitions as proofs of their infidelity: he pretends that they give to the letters INRI the following interpretation: *The* JEW *of* NAZARETH *conducted by* RAPHAEL *into* JUDEA. I know not whether the Roſicrucians make uſe of this ridiculous explanation; but the Abbé Barruel ſees in it the intention of inſulting Chriſtianity"!

Does any man ſee in it any thing beſides this intention? Yes, becauſe Barruel candidly acknowledges that many of the Roſicrucians were unacquainted with the intentions of their ſuperiors, and believed that they had returned to the purity of the Chriſtian doctrine, therefore, ſays Mounier, "the contempt of religious opinions was not taught in their lodges, and was not the *object of their aſſociation*"!! Indeed! Could nothing be the object of their aſſociation, which was not *fully* detailed to *all* their diſciples? The man, who can reaſon in this manner, muſt have either a very mean opinion of the underſtanding of his readers, or a great want of prudence, with reſpect to his own character. But he proceeds in his vindication of the Roſicrucians.

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* Hiſtor. Liter.

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" The Roſicrucians, if any of them ſtill exiſt, are the moſt contemptible of the Free-Maſons; not from their impiety, for they are extremely credulous (are credulity and piety ſynonymous terms?) nor becauſe of their ſyſtems of government, for they take no *intereſt whatever in public affairs*—but becauſe they form a ſchool of dupes and quacks. Bode, who deteſted them, aſſerts that their ſuperiors exacted an oath from their novices to conceal no ſecret from them, to reveal to them even whatever ſhould be told to them in confidence. (Is this the conduct of men who take no ſhare whatever in public affairs?) He adds, that in ſome of their lodges it was recommended to employ the *aqua tophana* againſt the perſecutors of the truth. I am not however *inclined* to believe in the *aqua tophana* of the Roſicrucians, more than in that of the other Free-Maſons."

Perhaps you are not *inclined* to believe, that any thing is productive of evil but *ſuperſtition*, which you conſider indeed as the parent of the groſſeſt enormities! But if you believe not Bode atteſting a plain matter of fact, why do you require us to credit ſo many of his aſſertions concerning things exceedingly complicated? His aſſertions are not always ſo well ſupported; for *Gugomet* and *Schropper* both admit the *aqua tophana*, though, in doing ſo, they accuſe themſelves!

It is wonderful to what lengths of abſurdity intemperate zeal will ſometimes carry a man of abilities, in ſupporting the cauſe which he has chanced to eſpouſe. Though Monſ. M. profeſſes to deſpiſe Free-Maſonry, yet, becauſe it has been ſuppoſed to have contributed to the French Revolution, he writes with the utmoſt rancour againſt Barruel, for painting the depravity of ſome of the lodges in colours one ſhade deeper than that in which he chooſes to paint it himſelf!

" The author of the *Memoirs of Jacobiniſm* pretends, that in the lodges of Adoption, in which women were admitted to the myſteries, morality was often violated. Such aſſemblages are not, it is true, conformable to the rules of decency; but there is a great difference between thinking that an aſſembly may favor criminal intrigues, and believing that they renounce every ſentiment of modeſty. Theſe are accuſations ſo very atrocious, that a juſt man before he can adopt them, will expect the moſt authentic teſtimonies; and he who is not afraid of publiſhing ſuch charges, and is not in a ſituation to produce certain proofs of them, ought to be ſeverely puniſhed by the laws, or, where that cannot be done, by the indignation of all good men."

The reader doubtleſs ſuppoſes, that M. Mounier would extend this ſeverity to *libellers of all kinds;* but he is miſtaken. That writer makes a very *proper* exception in behalf of his friends the *philoſophiſts!*

" It is not becauſe the Jacobins profeſſed maxims contrary to good order, that they ought to excite indignation. If they had taught falſe doctrines without propagating them, like Mahomet, by the fear of death, it would have been eaſy to *refute them, and to prevent their conſequences.*"

The doctrines which the Jacobins taught are too well known to make it neceſſary for us to ſay, that they were libels on all the privileged orders, and all eſtabliſhed inſtitutions, civil and religious. But *indignation* ought not, it ſeems, to riſe againſt the libellers of *theſe;* though he who preſumes to ſay, that morality was often violated in *a maſon-lodge compoſed of men and women, all bound to pay implicit obedience to the will of their Maſonic Superiors,* ought to be ſeverely *puniſhed* by the laws of his country!

The author writes with ſomewhat more reſpect of Dr. Robiſon than of M. Barruel, though to him alſo he is extremely unjuſt. In order to diſcredit the *Proofs of a Conſpiracy,* he ſays,

" Dr. Robiſon names me alſo. If what I have ſaid on the Free-Maſons ſhould ever reach him, he will be ſurpriſed at the profane tone of my diſcourſe. I declare ſolemnly that I have never been either Free-Maſon or Martiniſt. It is enough for me to obey the laws, and to acknowledge the ſuperiors which they give me. I have by no means any intention of increaſing the number of thoſe to whoſe will I ſhould be bound to conform. I am fond of enjoying all the independence which the public order can guarantee to individuals, and I ſhall not expoſe it to the fancies of a Grand Maſter, of a *ſuperintending brother,* or of a *terrible brother.* I deteſt oaths which are not indiſpenſable, and every thing which reſtrains without neceſſity the liberty of ſpeaking what I think. I hope my readers will excuſe this declaration. In three different editions, Dr. Robiſon has named me among the members of a Martiniſt lodge"!

What Dr. Robiſon thinks of the tone of this author's diſcourſe on the ſubject of Free-Maſonry, we ſhall not pretend to gueſs; but ſome indignation, we ſhould ſuppoſe, muſt have riſen in his breaſt, when he found himſelf thus accuſed, and *falſely* accuſed, by a man whom he has twice mentioned with more than merited reſpect. Dr. Robiſon, whoſe work we have peruſed with attention, does *not* name *Mounier* as a Martiniſt or Free-Maſon; nor did Mounier find himſelf ſo named in the *Proofs of a Conſpiracy,* when he *read* that book and *praiſed it highly!* He chanced, however, to read ſoon afterwards another valuable work, entitled *the Riſe, Progreſs, and Conſequences, of the new Opinions lately introduced into France,* in which there is much about Free-Maſonry, as well as ſome ſevere though juſt remarks on his own conduct as Preſident, of what has

has been called the *Constituent Assembly*. These remarks gave him great offence, as we learn from a letter of Mr. Walker's, which by the favour of a friend is now before us; and as we are assured by the same letter, that Mounier held in high esteem *the Proofs of a Conspiracy*, we must suppose that, trusting entirely to his memory, he, at the distance of two years, confounded the one work with the other. But if this be so (and there is no alternative, unless we suppose him to have glanced over some translation of the Proofs so heedlessly, as to read his own name for that of *Meunier*) we leave our readers to judge how well he is qualified to detect the inaccuracies, and correct the mistakes, of Barruel and Robison!

His fitness for this task will appear still more doubtful, from a comparison of the following strange assertions.

"Although I am persuaded that secret societies are dangerous, I do not hesitate to maintain, that the Free-Masons have not had the slightest influence on the Revolution. It has been said, that the equality professed in the lodges had contributed to the destruction of the ancient government; but this equality is not at all relative to civil order. Free-Masonry condemns not riches and dignities; it considers men of all ranks only with regard to the connexion which unites them as members of *a fraternal association*"!

Taking for granted, as we really do, that the *fraternal association* of which men are considered as the united members in a *British* Mason-lodge is perfectly harmless, might not the *equality* there professed have been perverted to the worst of purposes in the lodges of *France*? This question, let the author answer.

"It is a principle generally admitted," he says, "in all lodges, that the orators ought never to make the established religions or governments the subject of their discourse. I acknowledge that on some very few occasions some of the brethren have not exactly conformed to this rule: I even acknowledge that the lodges of Free-Masons might easily become a centre of union for conspirators."

If this be so, is it credible that they did *not* become a centre of union for the French conspirators, or that the example of the *few brethren*, whom this author reluctantly acknowledges to have departed from this salutary rule, was not followed by every Mason panting for a change of government? This, we think, *must* have been the case, or a man *not initiated* could hardly have discovered that *any* of the orators had abandoned the principles of the order. Aye, but

"I do not believe," continues he, "that in the lodges *liberty was ever spoken of*. If this word was ever pronounced, it was like that of equality, in a sense foreign to politics, and entirely moral"!

Yet

Yet he had ſaid a little before, that,

" Although the greateſt part of the Maſonic ſocieties have adopted ſuperſtitious reveries, they nevertheleſs, in ſome French lodges, cultivated the ſciences and literature before the Revolution. Their fraternal banquets had become the *banquets of Epicurus*, and their meetings, *philoſophical Lyceums*; where, under the maſk of Free-Maſonry, and free from all ſpies, they diſcuſſed without reſtraint *all ſorts of ſubjects*"!

Is political liberty then *no ſort of ſubject?* Or is it a ſubject of *ſo little importance*, as never to have been mentioned in the *Lyceums of philoſophiſts*, whoſe minds were teeming with political innovations?

M. Mounier is certainly a man of talents, and hitherto has been a man of character. That ſuch a man ſhould write in this manner, on any ſubject, is a very ſingular phænomenon, for which we preſume not to account; but perhaps ſome light may be thrown on his conduct, by a due conſideration of the circumſtances under which his book was compoſed. After being driven from Swiſſerland, where he had taken refuge when obliged to quit his own country, he found an aſylum at Weimar, among the conſtellations of German literature. He there aſſociated with writers of very different principles, all patronized by the Dutcheſs, who is ambitious of acting, in her little court, the part acted by Mæcenas in the court of Auguſtus. As it would ill become her *protegés* to quarrel among themſelves, Mounier ſeems to have felt it incumbent upon him to ſpeak reſpectfully of men, whom, at a former period of his life, and in a different ſituation, he would not probably have deemed objects of panegyric. Hence his eulogy of Wieland, who, though irreproachable in his ſocial and domeſtic conduct, has ſo very bad a heart, that he cannot, as Mr. Walker and Mounier well know, hear the Chriſtian religion mentioned, without expreſſing the moſt *violent indignation!* The preſent author is probably a Deiſt himſelf; but we are perſuaded that he looks upon Chriſtianity as entitled to *a fair hearing*, for the ſake of the matchleſs morality which it aims to introduce; nor can we conceive a good heart *enraged at ſuch an impoſture*. Of the truth of Chriſtianity, we think it impoſſible for any man to harbour a doubt who has, with due care, inquired into its evidence; but, ſuppoſing it falſe, ſtill what a paradiſe would this world be, if the morals of the Goſpel were the manners of its inhabitants?

If then, to pleaſe her Serene Highneſs, Mounier, notwithſtanding his deſire to advance " the progreſs of the human mind," has yet praiſed the man who falls into a *rage* at the very mention of this morality, may not he have been influenced

by the same motive to attempt a vindication of French and German Masonry? On this supposition, and we give it for nothing more, his contradictions and empty declamations, so unworthy of his former character, may all be accounted for; since the greatest ingenuity will not enable a man to write consistently and logically, when attempting to defend what his own judgment assures him is incapable of defence.

We will not follow this author through the section which treats of the German Illuminés, though we might there glean a larger harvest of contradictions, than is to be found perhaps in any other work extant. But it is enough for our purpose to observe, that he admits, what cannot indeed be denied, the authenticity of the papers respecting the order, which were published by the Court of Bavaria; as well as the immoralities not only practised, but enjoined by Spartacus and his Areopagites, to all their disciples. Yet he has the audacity to call the project of Weishaupt a *noble plan*, and to censure those "who attribute indiscriminately to the order the reveries of the chiefs;" though he expressly admits, that to those reveries *every individual* of the order was solemnly sworn to pay *implicit obedience!!*

He is very angry with Dr. Robison and M. Barruel, for writing as they have done of Weishaupt, after he has fallen under misfortune; but has he fallen under any other misfortune than that which, by his machinations, he brought upon himself? We might, with as much propriety, whine over the misfortunes of a felon, because he is under sentence of death, as over the misfortunes of Weishaupt, because he is banished from Bavaria. But he is protected by the Duke of Saxe Gotha! Very true; and the same Duke of Saxe Gotha paid 1500 dahlers for *Masonic Archives;* a circumstance, which makes his protection of Weishaupt a proof, that the protegé is no longer *Spartacus* approving of *secret societies!*

In that character, indeed, while at the head of his order, he was

"constantly exhorting his disciples to become perfect in virtue—to contribute, by their example, to the re-establishment of good morals, he nevertheless encouraged one of them to *steal*, for the library of the order, some books from a monastery; and it is not in this alone that he has swerved from the principles of morality. He wishes to reform the world, to destroy vice, and render virtue all powerful—yet he obeys his passions, and, in order to save his own honor, and that of an unfortunate woman (his sister-in-law) he renders himself guilty of the crime of abortion. It belongs to magistrates to punish criminal actions—it belongs to men of honor to brand with ignominy triumphant vice; but he *whom the laws have not affected, who repents of his faults*

(Weishaupt

(Weiſhaupt is a penitent!) and who is fallen into misfortune, ought no longer to inſpire any other ſentiment but indulgence and pity"!!!

We are told in this work, that ſome time after 1784, when ſecret ſocieties were prohibited in Bavaria,

"four of the Illuminati, diſcontented with their chiefs, and who had not been admitted to the higher degrees, made their declarations. According to them, the members of the ſociety hated princes and prieſts, and were the apologiſts of ſuicide. One of the ſuperiors had ſaid, that if they had 600 proſelytes in Bavaria, nothing could reſiſt them. They had the intention of ſeizing on all public employments: they would have reduced the princes to be mere ſlaves. They rejected every religious idea, and threatened to take vengeance on thoſe who ſhould wiſh to betray them. A blind ſubmiſſion to the orders of the ſuperiors was exacted. The Marquis de Conſtanza had ſaid, that nothing more was neceſſary in Germany, but two illuminated princes ſurrounded with Illuminati. The higher degrees were not given to thoſe who did not approve of the plan of delivering the people from princes, prieſts, and nobles, of eſtabliſhing an equality of conditions, and of rendering men free and happy. Theſe teſtimonies had doubtleſs *ſome foundation* in truth"!

Yes, Sir, they had *ſome* foundation in truth, for they were all corroborated by the chiefs of the order! Weiſhaupt himſelf corroborated them when he enjoined thoſe, who were to ſhow the ſchedule of their conſtitution and principles to the Elector of Bavaria, to *expunge the inſtructions relating to princes and prieſts*; and Knigge corroborated them, when he ſaid of the higher myſteries, that "they were in the *colours of Hell, and would ſcare the moſt intrepid*"!

"But whatever accuſations may have been brought againſt the Illuminati, how can it have been poſſible to confound their doctrine with that of the Jacobins of France? In the inferior degrees, their object was to favor *the progreſs of reaſon*, and to cauſe the public employments to be entruſted to the moſt enlightened perſons. It was in the higher degrees, that the dangerous principles were taught; but thoſe principles were directly oppoſite to the opinions that were diffuſed in France"!

Were they indeed? Was the plan for "delivering the people from princes, prieſts, and nobles, for eſtabliſhing an equality of conditions, and rendering men," according to their pretences, "*free* and *happy*," directly oppoſite to the opinions which the Jacobins diffuſed in France? Or has Mounier at laſt diſcovered, that the Jacobins were *religious* men, who could not poſſibly coaleſce with thoſe by whom "every religious idea was rejected"?

This author is very indignant at thoſe, who imagine that his countrymen ſtood in need of the aid of the German Illuminati

nati to produce the Revolution; for the vanity of a Frenchman does not permit him to acknowledge, in foreign nations, a ſuperior even in the art of plotting miſchief! He has not, however, thought fit to account for the well-known fact, that the department of the Lower Rhine was completely revolutionized in ſix or eight months, by *ſeven Illuminés at Mentz, who betrayed that noble city to Cuſtine;* formed a convention of about two hundred and fifty of the loweſt of the people; and by the pure operation of Jacobiniſm, under the protection, indeed, but without the violent co-operation of Cuſtine's army, drove every man of property out of the place! We would give this hiſtory at full length, as well as another reſpecting the *Propagandiſts* at Straſburg, who were ſo liberally ſupported by order of the Convention, did we not hope that Dr. Robiſon or M. Barruel, who are better qualified to do juſtice to the ſubject, may be induced to give us ſomething more on the Illuminati and their ſpawn. Such a work would be far from ſuperfluous. The principles inculcated by the order are ſtill ſecretly diſſeminated, not only through Germany, but over all Europe; and we have not a doubt but that, among the ſuperficial part of mankind, the work before us will give them additional currency. It is for this reaſon, that we have beſtowed ſo much time upon it; but, had we even room, "it would be too dull a mode of paſſing our lives, to attempt to refute *all* the abſurdities which are related in one of the moſt dangerous publications," which, ſince the commencement of our critical labours, have fallen under our review:—"nor ſhould we be able to convince thoſe ignorant perſons, who conſider the once reſpected name of Mounier as ſufficient to ſanction any thing, however incredible." We cannot however diſmiſs it, without noticing the following ſentence, which occurs towards the end of the volume.

"Tell the people," ſays Mounier, "that *every eſtabliſhed government is legitimate, even that which owes its origin to conqueſt*, when it has become neceſſary for the public tranquillity and order—when it is the protector of property, the defender of perſonal liberty"!

Should the ſentiment, avowed in this paſſage, ſeem to any of our readers ſtrange, as coming from the author of the *Tennis-court oath*, which annihilated the *eſtabliſhed* authority of the virtuous Louis; they will acknowledge, that it is avowed with ſingular propriety by the PREFECT OF A DISTRICT, under the *eſtabliſhed* government of the Conſuls. Such now is MOUNIER—*that* Mounier, who, at p. 223 of this volume, ſays; "I lived at the firſt period of the Revolution among the friends of *true liberty;* and I hope that *I ſhall have the honor of being reckoned in this number*"!!

ART.

ART. VI. *A Narrative of the Expedition to Holland, in the Autumn of the Year* 1799. *Illuſtrated with a Map of North Holland, and Seven Views of the principal Places occupied by the Britiſh Forces. By E. Walſh, M. D.* 4to. Robinſons. 1800.

AS this is a document of an hiſtorical nature, we ſhall not paſs it by, though it has been by accident delayed. A very well-written Advertiſement announces it to be "nothing more than a journal, a little altered, ſo as to admit an account of various tranſactions and incidents connected with the ſubject, but which could not poſſibly altogether fall under the daily obſervance of any ſingle perſon." In this, however, the author's modeſty does not do ſufficient juſtice to his work; for the narrative, which is introduced by a general ſurvey of the conſtitution of the United Provinces, and an impartial enquiry into the cauſe of the calamitous ſituation into which it had fallen at the time when this expedition took place, poſſeſſes the connection which is neceſſary, and the ſimplicity which is the beſt ornament of hiſtory; and we moſt readily give credit to the writer, when he tells us, that he was among the foremoſt of thoſe who landed in the country, and among the laſt who left it.

The minute details of war are uſually rather unintereſting to all who have not engaged in it, or been perſonally on the ſcene of action; but whether from the affecting manner in which the diſtreſſes of the army are related, or from the events having taken place on a ſpot ſo near to this country, that many then conſidered the war as brought home to his own door; from whichever of theſe cauſes it has ariſen, we have read this ſhort Narrative even with the intereſt which ariſes from a pathetic tragedy or well-conducted romance. Our view of the campaign is much aſſiſted by a very clear and well-engraved map of North Holland, and the eye is amuſed by ſeven pleaſing views of towns and villages, the greater part engraved by Heath; in which however the deſigner ſeems to have exhibited our good allies the Ruſſians with the pencil of caricatura.

The Narrative, which compriſes 94 quarto pages, occupies about two thirds of the book, the remaining third containing the official accounts, from the London Gazette, which ſerve as authentic documents to ſupport the veracity of the relation. From ſo conciſe a work long extracts cannot be expected; but we ſhall ſelect three, which we think more immediately intereſting, becauſe the firſt ſtates very candidly a point which was much diſcuſſed at the time; the ſecond exhibits perhaps a prominent

minent cauſe of the failure of ſucceſs; and the third aſſigns a reaſon for the concluding event of this diſaſtrous enterpriſe, in which the cauſe of humanity is ſo ſtrongly intereſted, that we hardly think any reader will be found, who would wiſh for victory at ſuch an expence as even the chance of obtaining it muſt have coſt. We ſhall begin with that which relates to the operations after the capture of the Helder.

" Here it may not be improper, or irrelevant to the ſubject, to conſider whether all the advantages propoſed to be derived from undertaking the expedition might probably have been greater or more decided, if any other plan of operation had been adopted at its commencement than that which was actually followed. For the world, in judging of events, is prone to make its concluſions, not always in conſonance with the cauſes by which they were produced, but from their ſucceſsful or fortunate iſſues.

" Immediately conſequent to the poſſeſſion of the enemy's fleet, and the eſtabliſhment of a victorious army in the country, formidable indeed more from its diſcipline, appointments, and courage, than from its numbers—three ſeveral plans of operation obviouſly preſented themſelves.

" The firſt was to reimbark the troops, and to withdraw them altogether from North Holland, after having brought off with the captured ſhips as much of the artillery and the military and naval ſtores as were worth removal, and then to deſtroy the remainder. By this expedient, it is true, a grand exploit would have been achieved of incalculable advantage to Great Britain, and with an incomparably ſmall proportion of expenditure of life and treaſure; but, by ſo doing, the main intention and ſcope of the expedition would have been fruſtrated, which were—to effect the re-eſtabliſhment of the former legal conſtitution, and to reſtore the Stadtholderate to the Houſe of Orange. Yet even ſuppoſing conqueſt was the ſole object of purſuit, the éclat of our arms, as well as the ſolid advantages already obtained, warranted a further proſecution of them. To abandon therefore the expedition in its firſt ſucceſsful onſet, to relinquiſh at once the fair proſpect of the ſpeedy completion of all its objects, and to return home without ſo much as one diſcouraging circumſtance or occurrence, would be an extraordinary line of conduct indeed, that might well challenge animadverſion.

" Directly oppoſed to ſo contracted and timid a plan, another equally apparent offered itſelf. After having ſecured the enemy's fleet, and the forts of the Texel, to have profited by the firſt ſucceſſes, and without the loſs of a moment, to have followed them up, as ſoon as poſſible, with the utmoſt energy and promptitude. In favour of ſuch a plan of operations, arguments not unplauſible might be adduced. It might be alledged, that the enemy, weak in numbers, having as yet not been joined by the French, and diſheartened by our unexpected victorious commencement, would not have dared to have oppoſed the rapid advance of the Britiſh army; that, apprehenſive of this, he had evacuated for a ſhort time Alkmaar; that poſſeſſion therefore might have been gained, without loſs, of a tract of country adequate

quate to the maintenance and accommodation of an army of 50,000 men, and for which we afterwards so warmly contended; that we might have then secured a tenable position, by establishing a line of posts through a strong country, from Hoorne to Egmont-op-Zee, having Alkmaar as a principal intermediate post; that, by such a vigorous movement, those of the inhabitants who were sincerely attached to the interests of the Prince of Orange would be induced to come forward and evince their loyalty, not by a mere display of its symbols, but by a manly and active co-operation with the British army; and, finally, supposing the worst, that a retreat would have become necessary, the same security in effecting it would have existed then as at any subsequent period.

"Induced by such considerations, it is not improbable that the British army, flushed with victory, would have pushed on to Alkmaar, immediately after the battle of the 27th of August, if its numerical force had been greater. But although that city might have then been taken, and the country possessed without opposition; yet to have maintained for any time a secure position there, inasmuch as the line of defence, extending from sea to sea, must have been very weak, would be a doubtful and extremely hazardous undertaking.

"Between these two measures of leaving the country, and advancing farther into it, a medium was chosen by our veteran and experienced commander. The army took up a position on the course of the Groot Sluys of the Zype, having Oude Sluys on the Zuyder Zee on its left flank, and Patten on the Atlantic on its right. By this position a fertile tract of country was gained, which, though of no great extent, was sufficient to subsist the army that then occupied it. It furnished an abundant supply of excellent black cattle and sheep, and also horses and waggons; of which last the army stood in great need. The position was likewise a remarkably strong one; for it was defended by the great dyke or embankment running in front of the canal, and extending across the Isthmus. The course of this bank is not in a straight line, it forms several half-moons and angular projections, and has a fine gravel road all along the top; at convenient distances small redoubts were immediately erected, and cannon mounted upon them; so that the dyke, thus fortified, was not less adapted to stop the progress of an enemy, than of an inundation.

"In this secure situation, the army waited impatiently for the powerful reinforcements which were hourly expected; meanwhile it occupied quarters which might be termed comfortable, compared with those on the sand-hills. The troops were cantoned in large and commodious farm-houses, which made excellent barracks, all the officers being contained under one roof. These houses were so numerous and equally distributed, that the face of the country had the appearance of a continued village."

How the former occupiers of the houses were accommodated, is not mentioned. In contemplating these three plans, it cannot but occur to us, that the failure of the expedition is principally, if not solely, to be attributed to the various delays which occurred in furnishing the reinforcements; among which,

we

we fear, the obſtacles which were oppoſed to the recruiting from the Militia may be placed foremoſt.

Our ſecond extract will not increaſe our reſpect for our allies.

" The Ruſſians, in the ardour of victory, entered the town of Berghen about eight o'clock in the morning, ſword in hand; but finding the place abandoned, they relaxed their efforts, and according to their cuſtom in taking towns by ſtorm, gave themſelves up to pillage.

" The vigilant enemy inſtantly ſeized this opportunity to retrieve the day. He rallied his broken battalions, under cover of the woods, which were critically ſupported by freſh troops from Alkmaar; and, highly favoured by the ſituation, attacked the Ruſſians at different points at once, with his uſual impetuoſity. The Ruſſians, who had ſuppoſed their victory complete, were totally diſconcerted at this unexpected renewal of the combat. Their forces were divided and diſperſed, ſome battalions being too far advanced among the woods, others too far retired; but the main body was buſied in collecting the ſpoil in the ruined church of Berghen. Thus, notwithſtanding the utmoſt exertions of their generals and officers, and the natural courage of the men, the firſt and ſecond in command having unfortunately been taken priſoners, they were compelled to retire from Berghen, and to meaſure back the ground they had conquered in the morning, to Schonel."

We now touch on the laſt ſcene, that terminates this ſad eventful hiſtory.

" It was therefore ultimately determined to withdraw the combined Britiſh and Ruſſian troops from North Holland, and to return to England, as expeditiouſly as poſſible. To render ſafe and effective this reſolution, there were left to chooſe but two practicable expedients; either to flood the country in front of our lines, and to fortify the heights that command the Helder, in order to cover the embarkation, or to negociate an armiſtice with the enemy.

" The command of the waters of the ocean, and the Zuyder Zee, was certainly in our power, by poſſeſſing the ſluices at Colhorn, Oude Sluys, and Patten; but to take advantage of this power, would be to deſtroy the country, and involve the unoffending inhabitants in irretrievable ruin; for whoſe protection and ſecurity the expedition was undertaken. So calamitous an expedient was never executed by the enemy, either to protect Alkmaar, or to cover his own retreat.

" This deſperate meaſure, therefore, was ſo utterly repugnant to the feelings and ſentiments of his Royal Highneſs the Commander in Chief, and ſo contrary to the well known generous and liberal mode of warfare exerciſed by a Britiſh army, that nothing but the moſt urgent plea of ſelf-preſervation could induce its adoption. At the ſame time it muſt be acknowledged, that it would be extremely hazardous to truſt entirely to any works thrown up on the heights of Heuyſden, or round the Helder; for ſhould the enemy once ſucceed in forcing thoſe works, he would entirely command the embarkation.

" Indeed

"Induced by ſuch motives, the negociation for an armiſtice was preferred; and, on the 14th of October, an overture was made, in the form of a meſſage, from his Royal Highneſs the Commander in Chief to the French General Brune, at his head-quarters, Alkmaar. The meſſage met with all the attention to which it was ſo highly entitled; a favourable anſwer was returned, and Major-General Knox was diſpatched the next morning to treat on the conditions of the armiſtice."

We have not ſuffered ourſelves to be withheld by falſe ſhame from giving an account of this book, which, though its principal attraction muſt have been exerted while the events were recent, is drawn up with ſufficient ſkill to merit attention at any ſubſequent period. How it came to be laid by, after the firſt peruſal, we cannot now recollect or explain.

ART. VII. *Obſervations on the Marſh Remittent Fever, alſo on the Water Canker, or Cancer Aquaticus of Van Swieten, with ſome Remarks on the Leproſy. By the late Robert Hamilton, M. D. of King's Lynn, Norfolk. With Memoirs of his Life.* 8vo. 171 pp. 4s. Mawman. 1801.

THE author of theſe tracts was born, we are told, at Edinburgh, on the 6th of December, 1721, and was educated at the high ſchool there. His father, who was bred to the law, was for ſome time Deputy-keeper to Holy-Rood-Houſe, under the then Duke of Hamilton, the hereditary Keeper. At a proper age the author was put apprentice to Mr. William Edmonſton, ſurgeon and apothecary at Leith, and after continuing in that ſtation three years, attended lectures in anatomy, and the materia-medica, at the Univerſity of Edinburgh, under Doctors Alſton and Maneſe, founders of the Medical School there. In 1741, he went as ſurgeon's-mate on board the Somerſet, and for ſome time had the care of the military hoſpital at Port Mahon. In 1744, he was made ſurgeon to the Wolf ſloop of war. The four following years were divided between his occupations at ſea, and his attendance upon the lectures of Drs. Hunter and Smellie, in London. In 1748, he went to Lynn in Norfolk, invited thither by his brother, a merchant in that town. With a view of being near him, he took a ſhop at Maſſingham, which, at the end of twelve months, he relinquiſhed in favour of Mr. Bewley, who had been his mate; and accepted an offer of ſettling at Lynn, where he became ſo much eſteemed, that, in 1766, he obtained a diploma from St. Andrew's, to enable him to ſucceed to the practice of Dr. Lidderdale, who died about that time. In this ſituation he continued to the time of his death, which happened on the 9th of November,

November, 1793. For the laſt twenty years of his life he was much afflicted with the gout, which he treated advantageouſly on the antiphlogiſtic plan. By this method he was freed from that weakneſs, ſo commonly conſequent to fits of the gout; and kept his joints free, the editor ſays, from thoſe concretions called chalk-ſtones. As he was of an inquiſitive and induſtrious turn of mind, the time that could be ſpared from his attention to his patients was employed in endeavouring to make improvements in his profeſſion; and of his ſucceſs in theſe endeavours, ſeveral reſpectable monuments remain. He was a frequent correſpondent with the Royal Societies of London and of Edinburgh. One of his papers, on a puncture of the bladder, was publiſhed in the Philoſophical Tranſactions here; and one on the diſorder popularly called *the mumps*, in the Tranſactions of the Society at Edinburgh. There is alſo a paper on the uſe of mercury and opium, in inflammatory diſeaſes, publiſhed in the ninth volume of the Medical Commentaries. In 1791, he publiſhed a Treatiſe on Scrofula, which has been well received. He invented a machine for reducing diſlocated ſhoulders; and an apparatus for keeping the ends of fractured bones together, to prevent lameneſs and deformity from thoſe accidents. The eſſays contained in this volume were prepared, the editor ſays, for the preſs, as well as ſome others, which, if theſe ſhould be well received, may hereafter be printed.

The remittent, or Marſh Remittent Fever, called alſo the autumnal bilious fever, the ſubject of the firſt eſſay in the volume before us, is endemial, the author ſays, to all the marſhy and fenny ſituations round Lynn. It appears more or leſs every autumn, and ſeems to be the ſame as the bilious remittent fever of the Netherlands, the tertian of Minorca and of Bengal, and the yellow fever, as it is called, of the Weſt-Indies; and this is further ſhown by the mode of treatment which is found to be moſt ſucceſsful in ſubduing it. This conſiſts in the early exhibition of an emetic, which is to be followed by a gentle laxative medicine, and then in giving the bark in as large doſes as the ſtomach will bear, with wine, and occaſionally opiates and bliſters.

The next eſſay is on the Water Canker, a diſeaſe only appearing in low and moiſt ſituations. It is very frequent at Lynn and in the neighbouring parts, and almoſt peculiarly confined to children. It begins with an inflammation of the gums, which ſoon become ulcered, and then mortify. After deſtroying the gums, the poiſon creeps along the lips, cheeks, and the covering of the oſſa palati; and, having eaten away thoſe parts, erodes and deſtroys the bones likewiſe. The progreſs of the diſeaſe is remarkably rapid.

"A child

"A child about two years of age," the author says, "was brought to him in May, 1754 afflicted with the Water Canker. The gums of the upper jaw had been ulcerated some days, and were almost destroyed; the rapidity of its progress astonished him, for in two days from the time he saw it the corrosive ichor had eaten through part of the lip under the nose; in two days more the lip was entirely gone. The nose and the cheek fell next a prey to its fury; the whole ossa maxillaria were destroyed, and the child ended her days, in something more than a week from his first seeing her, a shocking spectacle." P. 106.

Such cases only happened, the author says, among the children of persons in indigent circumstances, who lived in low, damp, and ill-ventilated places, amidst dirt and filth, and on coarse food. Dr. H. thought that the disease had some affinity with scurvy. Though its operation was so malignant and fatal when neglected on its first appearance, he rarely was disappointed in his attempts to cure it, when he was called early. The remedy used was the spirit of sea-salt (the muriatic acid) mixed with *mel rosæ*, in different proportions, according to the degree of virulence of the complaint. With this the gums, or parts affected, were to be touched several times in the day, the mouth gargled with the decoction of bark acidulated, and the bark in substance given twice or thrice a day. The disease has been frequently noticed by medical writers, as following aphthæ, measles, &c. but Van Swieten first describes it as a distinct disease, peculiar to certain situations, and recommends the topical application here described. See Comment. in Aph. Boerh. v. i. p. 766. On the whole, these posthumous essays will not detract from the credit the author had acquired by his Essay on Scrofula.

ART. VIII. *A Voyage up the Mediterranean in his Majesty's Ship the Swiftsure, One of the Squadron under the Command of the Rear Admiral Sir Horatio Nelson, K. B. now Viscount and Baron Nelson of the Nile, and Duke of Bronte in Sicily. With a Description of the Battle of the Nile on the first of August, 1798; and a Detail of Events that occurred subsequent to the Battle, in various Parts of the Mediterranean. By the Rev. Cooper Willyams, A. M. late of Emanuel College, Cambridge, Vicar of Exning in Suffolk, Chaplain of his Majesty's Ship the Swiftsure, and Domestic Chaplain to the Earl of St. Vincent.* 4to. 3l. 13s. 6d. White. 1802.

THIS gentleman has before appeared as an author, and given a spirited and interesting account of the Campaign in the West-Indies, in 1794. See our eleventh volume, p. 258. The encou-

encouragement which he received on that occaſion, has induced him to publiſh the preſent work, which is copiouſly ornamented with engravings, from the drawings which the author himſelf took on the ſpot. It will be found to preſent a lively narrative of events, which muſt ever be dear and honourable to Engliſhmen, and will be peruſed with true ſatisfaction by every real patriot. The work conſiſts of thirteen chapters, which detail the progreſs of Lord Nelſon's ſquadron; the incidents which occurred; the places which were ſeen; the characters of the individuals more particularly diſtinguiſhed from the time of their leaving Lord St. Vincent, to the victory of the Nile; and the ſubſequent ſervice, and final capture of the Swiftſure. We have been exceedingly entertained with the peruſal of the volume, and would willingly enter into a more circumſtantial enumeration of its merits, but that books of a ſimilar deſcription have of late ſo crouded upon us, that we almoſt deſpair of doing proper juſtice to them all.

The writer of this publication muſt, therefore, be ſatisfied with our hearty recommendation of his work to the general peruſal, and with our giving but one ſpecimen of the ſtyle and ſpirit of its execution.

"While on the Egyptian coaſt, we had frequent communication with the enemy. At one time, the Commander in Chief ſent two officers to offer us a ſupply of vegetables. From our long cruize on this inhoſpitable coaſt, he concluded we muſt be in want of ſuch refreſhments; yet we had the ingratitude to think, that his civility was only a cover for his curioſity; it was natural to ſuppoſe he wiſhed to know the ſtate we were in, and how we bore the privations attendant on ſuch a long and unprofitable cruize; being aware of this, all poſſible civilities were ſhown to the French officers, and that they might be better able to judge of our abilities to continue in that ſtation, they were conducted into the ſeveral parts of the ſhip, even to the lower decks. They could not conceal their ſurpriſe at the healthineſs of our people, the cheerfulneſs that appeared on their countenances, and the regularity and good order that reigned throughout.

In the courſe of converſation after dinner one of them remarked, that we had made uſe of unfair weapons during the late action, by which probably the Admiral's ſhip, l'Orient, was burnt; and, that General Bonaparte had expreſſed great indignation at it. They affirmed, in proof of this aſſertion, that, in their late gun-boat attacks, their camp had twice been on fire, occaſioned by balls of unextinguiſhable matter, which were fired from one of the Engliſh boats, Captain Hallowell inſtantly ordered the gunner to bring up ſome of thoſe balls, and aſked him whence he had them? To the confuſion of the accuſers, he related that they were found on board the Spartiate, one of the ſhips captured on the 1ſt of Auguſt.

" As theſe balls were diſtinguiſhed by particular marks, though in other reſpects alike, the captain ordered an experiment to be made, in order to aſcertain the nature of them.

" The next morning I accompanied Mr. Parr, the gunner to the iſland; the firſt we tried proved to be a fire ball, but of what materials compoſed we could not aſcertain. As it did not explode, which at firſt we apprehended, we rolled it back into the ſea, where it continued to burn under water; a black pitchy ſubſtance exuding from it till only an iron ſkeleton of a ſhell remained. The whole had been carefully cruſted over with a ſubſtance, that gave it the appearance of a perfect ſhell. On ſetting fire to the fuſe of the other, which was differently marked, it burſt into many pieces; though ſomewhat alarmed, fortunately none of us were hurt. People account differently for the fire that happened on board the French Admiral; but why may it not have ariſen from ſome of theſe fire-balls left perhaps careleſsly on the poop or cabin, where it firſt broke out? And what confirms my opinion on this head is, that ſeveral pieces of ſuch ſhells were found ſticking in the Bellerophon, which ſhe moſt probably received from the firſt fire of the l'Orient.

" On theſe occaſions we picked up ſome curious anecdotes that attended the invaſion and proceedings of the French armies in their progreſs up the country; among others, one that does not ſpeak highly for French gratitude. When the news arrived at Cairo of the capture of Alexandria, by the Republican troops, a great fermentation took place in that city. There were many Franks at that time there, againſt the French, of courſe the ſevereſt vengeance was denounced; and they would all inevitably have been murdered, but the humanity of the wife of Ibrahim Bey, a Mamaluk leader, ſaved them. Moved with pity for their ſituation, ſhe took them all to her houſe, and concealed them there till the arrival of the French army under General Bonaparte. The General, as well as the reſt of his followers, expreſſed their admiration at the conduct of this woman; but it did not ſave her from a heavy contribution levied on her huſband, which, as he was abſent with his Mamaluks, ſhe was obliged to pay.

" An inſtance of ſummary juſtice occurred ſoon after the landing of the army, which was by ſome condemned, by others approved. A ſoldier was detected in taking a turkey from an inhabitant; General Bonaparte inſtantly ordered him to be ſhot. All this in military juſtice is allowable, where the ſame ſtrictneſs is obſerved towards the higher orders; but it is well known they plundered without controul.

" A quarter-maſter of dragoons was tried for ſome crime, by a court-martial, and was condemned by it to the gallies for life, agreeable to the conſtitutional law. When the ſentence was reported to Bonaparte, he broke all the officers of the court-martial, and ordered another to be aſſembled to try the criminal; having firſt made a law, by which the crime of which the culprit was accuſed, ſhould be puniſhed with death. Being as before found guilty, he was condemned on this (ex poſt facto) law, and ſuffered death accordingly.

" We were told from good authority, that not long ſince a conſpiracy among the Turks was ſuſpected; General Bonaparte inſtantly introduced the new ſyſtem of domiciliary viſits, and on ſearching the

houſes, papers were found concealed in the trowſers of the ladies. Theſe papers, it was ſaid, diſcloſed a plot that had been formed to murder all the French that were at Alexandria; and, on the ſame day, the ſame ſcene was to have been acted at Cairo.

"On their firſt arrival at Alexandria, the French new-modelled the laws and cuſtoms of the Turks (as they have invariably done wherever they have gained a footing) they formed a municipality, conſiſting half of Turks and half of French. It may be ſurmiſed, that the ſtory of the treaſonable papers found on the women was of the ſame kind with thoſe which have ſo frequently been fabricated by the revolutioniſts to anſwer particular purpoſes; be that as it may, the French ſoldiers ſearching the women, of courſe gave great offence to the Mahometans.

"Soon after the defeat of the French fleet in the Bay of Aboukir by Admiral Nelſon's ſquadron, the army of General Bonaparte at Cairo broke out into open rebellion, and declared they would not march a ſtep further; that they perceived they were brought to Egypt to be ſacrificed, and they even threatened to maſſacre all their officers. In this emergency, Bonaparte called out all the troops, and addreſſed them to the following purpoſe:

"My comrades and fellow ſoldiers! when this expedition was decreed in France, I requeſted and obtained leave to chuſe my own ſoldiers. Whom did I chuſe but you, with whom I have ſo often fought; you, the brave army of Italy! Let me therefore requeſt you would not ſully the character you have always borne in the face of the world, but act with that attention to good order and diſcipline, that has hitherto made you the firſt army of France; and I here engage that every one of you ſhall return to France in ſix months, *or let my head be forfeited to your revenge.*" This for the time had its effect, and diſcipline and good order were re-eſtabliſhed.

"By the French, we are frequently told of battles having been fought with the Mamaluks, in which ſometimes thouſands of the latter were ſtated to have fallen. This appeared very extraordinary to us, who had always been taught to believe, that the greateſt number of the Mamaluk cavalry never exceeded 8000; and, ſince the French arrived in Egypt, they had been divided, part of them being with Ibrahim Bey, who retired into the deſerts towards Syria, the reſt with Mourad Bey in Faioume. The mode of attack of theſe brave but ill-diſciplined troops was extremely irregular; they advanced in ſmall parties at full ſpeed up to the bayonets of the enemy, who were drawn up in regular order to receive them. They firſt diſcharged their carbines, next their piſtols, and then made the laſt deſperate attack with the ſabre, after which they wheeled about and retreated as faſt as they advanced. In this deſultory mode of attack they were open to every diſadvantage; in the firſt place they had no covering artillery, but were themſelves expoſed to that of the French, which is allowed to be the beſt in the world, and on their near approach they were received by a ſteady fire of muſketry, whilſt their own aim on horſeback and at full ſpeed muſt be very imperfect; but if, eſcaping theſe dangers, they came to cloſe-quarters, the bayonets of the French could not protect them from the force and ſkill of the Mamaluk ſabre, which bear-

ing before it every reſiſtance hewed down all that came within its reach. The French officers who came to us reported, that the ſtories we had heard of the ſkill and power of the Mamaluks with the ſabre was literally true, and that if they were diſciplined according to European tactics they would be the fineſt cavalry in the world. The mode in which they are exerciſed to the uſe of the ſabre is curious; bags ſtuffed hard with cotton are placed upright the height of a man, and till a ſoldier can cut through one of theſe, with a ſingle ſtroke, he is not accounted a ſkilful Mamaluk." P. 144.

There are no leſs than forty-three engravings, which accompany and embelliſh the work. Theſe may be had, executed with greater or leſs excellence, from three guineas and a half to twenty guineas. They are generally very pleaſing, and ſelected with much taſte and judgment.

ART. IX. *Phyſiognomical Sketches, by Lavater: engraved from the original Drawings. By John Luffman.* Folio. 3l. 3s. Weſtley. 1802.

WE are induced to place this publication among our principal articles, although it contains very little letter-preſs, on account of its ſuperior elegance, and, we ſhould preſume, uſefulneſs to ſtudents in drawing.

Theſe drawings are introduced with a ſketch of the life of Lavater, who certainly was a moſt extraordinary character. He excelled in almoſt every branch of learning; and, as his biographer here ſays, a whole volume would not be ſufficient to give a ſhort analyſis of all his works, polemic, aſcetic, moral, and theological; not to mention a great number of ſermons, and various poetical compoſitions. At a very early age, he diſcovered a great taſte for drawing, which he afterwards cultivated to excellence. He modelled in wax; he poliſhed glaſſes; and, indeed, diſcovered great zeal and attention, as well as great ingenuity, in every thing which related either to philoſophy, or the mathematics.

Every ſketch which is given in this volume, is accompanied with the author's phyſiognomical obſervations. For example; beneath a figure of Mercury, we find theſe remarks.

"Tolerably deſigned. The countenance good and tranquil, juſt, mild, but not ſufficiently maſculine. The back of the noſe not ſufficiently wiſe. The whole has a thoughtful and ſatisfied air."

Beneath a head of Philip Melancthon, we read thus:

"Devout, timid, wiſe, attentive, contemplative, modeſt, a lover of order."

Beneath what ſtrikes us as a noble figure from Raphael it is written:

"There is ſome dignity, ſomething apoſtolic, in the whole figure; and in the countenance there is ſomething of character. The eye is not ſo wiſe as the forehead and noſe."

The above ſpecimens will be ſufficient to ſhow what ſort of entertainment or ſatisfaction may be derived from this volume; and it is only neceſſary to add, that the engravings are executed in a very ſpirited manner by J. Luffman.

Some of our readers may not perhaps know, that when Zurich was taken by the French, Lavater was very ſeriouſly wounded; and there is ſome reaſon to believe, that the outrage was perpetrated by private malice. He knew the hand which ſmote him; but never would diſcloſe it. He died, after languiſhing for a period of fifteen months, in the ſevereſt ſufferings.

ART. X. *Annals of Philoſophy, Natural Hiſtory, Chemiſtry, Literature, Agriculture, and the Mechanical, and Fine Arts. For the Year* 1800. *By T. Garnett, M. D. F. L. S. Profeſſor of Natural Philoſophy and Chemiſtry in the Royal Inſtitution of Great Britain, &c. &c. and other Gentlemen. Vol. I.* 8vo. 448 pp. Cadell and Davies. 1801.

THE Preface to this work commences, in the ſtyle uſual to ſimilar periodical publications, by alledging the neceſſity of gathering the ſcattered branches of ſcientific knowledge, and of compriſing the whole in a ſmall compaſs, which may be uſeful to ſuch inquiſitive perſons as have neither time nor opportunity for acquiring more extenſive information. It is offered, the author ſays, as an annual ſcientific report, "which will give a detail of all that has been done, and which, placed in a library, will ſerve as an index, pointing out the ſources from whence ſatisfactory information on each ſubject may be obtained."

The plan of this work is undoubtedly more extenſive than that of any other periodical publication of a ſimilar nature. Thoſe which have preceded it, have generally contained a few articles, and ſeveral extracts from other publications, which appeared deſerving of particular notice. The preſent volume gives a diſtinct, but conciſe, view of the whole progreſs of arts, ſciences, and literature, during the period to which it relates. All the diſcoveries are clearly deſcribed; the proceedings of learned

learned ſocieties are briefly announced; and books on all ſcientific ſubjects, that have been recently publiſhed in England and elſewhere, are mentioned with a ſhort account of their contents. Having borne this juſt teſtimony to the merit of deſign and execution diſplayed in this firſt ſpecimen, it is impoſſible not to pauſe and lament, that while the volume has waited on our ſhelves, for that notice which it is impoſſible to give in time to all, the plans and labours of the ingenious author have come to a ſudden and melancholy termination*. A young man thus cut off, in the prime of life, and in the full career of uſefulneſs, leaves an awful chaſm in ſociety; and while we ſubmit to the decree of a Wiſdom which cannot err, we feel, with painful though inſtructive ſenſibility, the vanity of human hopes, and the uncertain tenure of life.

This work conſiſts of three Parts. The materials of the firſt are diſtributed into three ſections, containing, I. An Account of Diſcoveries made in Natural Philoſophy. II. In Natural Hiſtory. And, III. In Chemiſtry, during the year 1800. Each of thoſe ſections is ſubdivided into ſeveral chapters.

The firſt chapter of the firſt ſection, gives "an Account of the Diſcovery, Progreſs, and preſent State of Galvaniſm."

This account is elegantly drawn up, and contains the moſt eſſential facts relative to the ſubject, which had been previouſly publiſhed in the Philoſophical Tranſactions, and other books. The only plate which is given in the book, relates to this chapter.

The ſecond chapter is entitled, "Account of Dr. Herſchel's Experiments on Light and Heat."

This account, like the former, is not a copy, but an abridged view of what is contained in the Philoſophical Tranſactions on the ſubject; to which are added, ſome objections made by Mr. Leſlie to Dr. Herſchel's experiments and concluſions.

The third and fourth chapters contain "Miſcellaneous Articles in Natural Philoſophy;" from which we ſhall tranſcribe the following, as being the more important particulars.

"Mr. John Leſlie, on peruſing Dr. Hutton's Theory of Rain, having been led to enquire into the actual diſpoſition of the atmoſphere, with reſpect to heat and moiſture, has diſcovered an hygrometer and a photometer, which appear likely to anſwer moſt purpoſes of ſuch inſtruments.

"The theoretic principle which Mr. Leſlie has aſſumed for his hygrometer is, that the cold produced by evaporation accurately denotes

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* Dr. T. Garnett died, after a few days illneſs, of an acute fever, June 28, 1802.

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the degree of dryneſs of the air, or its diſtance from the point of ſaturation. His reaſonings and experiments, antecedent to, and conſequent from, this principle, cannot be expected to be here detailed. One obvious inference from this principle, or rather the practical expreſſion of the principle itſelf, is, that two thermometers being filled with quick-ſilver, alcohol, or air, the bulb of the one being wetted, and the other dry, will, by the difference of their heights, denote the ſtate of the atmoſphere with reſpect to humidity. In order to combine thoſe inſtruments, in ſuch a manner as to indicate merely their difference of temperature, Mr. Leſlie employed two hollow glaſs balls, communicating with each other by a narrow tube filled with an alkaline lye, tinged with carmine, the balls themſelves being filled with hydrogen gas, inſtead of common air, the oxygen of which, in a ſtrong light, precipitated the colouring matter in the tube.

" Mr. Leſlie gives a minute deſcription of his method of conſtructing his hygrometer, of which we can only lay before the reader a general outline. To one end of a tube, from 4 to 8 inches long, with an uniform bore, from $\frac{1}{10}$ to $\frac{1}{60}$ of an inch wide, is blown a ball, about 4 or 6-tenths of an inch in diameter, of coloured glaſs (ſuch as black, blue, or green) and is bent inwards, till its poſterior ſurface comes into a line with the neareſt edge of the tube. A ſimilar, but ſomewhat ſhorter, tube, having its bore enlarged at one end, ſo as to hold as much liquor as would fill the other tube, is terminated by a clear ball of the ſame ſize as the former. At their other ends, the tubes are a little widened, to facilitate their junction. The balls are filled with hydrogen, by faſtening each tube with bees-wax, in a narrow-necked flaſk containing the gas. They are alternately heated with a candle, and ſuffered to cool, two or three times. The ſhorter piece being dipped in deliquiated pot-aſh tinged with carmine, a few bubbles of gas are forced out by the heat of the hands, till, on cooling, a proper quantity of the coloured liquor riſes. The open ends of the pieces being dried, and gently heated, are united with a blow-pipe into one ſtraight tube. By forcing air, with the heat of the hand, from one ball to the other, the liquor is made to hang with its ſummit near the middle of the longer ſtem. The whole is then ſuſpended, in a cloſe room, by the coloured ball, the other ball being plunged in water, while a temporary ſcale is attached to the upper ſtem. On adding cold water, the liquor deſcends, and, on adding warm, it aſcends: the difference, meaſured by a thermometer, gives the magnitude of a degree. The inventor has adopted the thermometer of Celſius, or the centigrade; ſo that each degree of his hygrometer anſwers to the thouſandth part of the interval between the freezing and boiling points. All the liquor being now puſhed into one of the balls, the ſhorter branch is gently bent in the flame of a candle, till its ball touches the ſide of the oppoſite tube, and lies $\frac{1}{4}$ of an inch below the inflected ball. The ſcale, which ſhould next be divided into from 50 to 150°, is fixed between the branches with a mixture of roſin and bees-wax. The inſtrument is adjuſted by throwing air from one ball to the other, till the liquor reſts at the top of the ſcale. The lower ball and its cylinder being covered with thin ſilk, of the colour of the upper ball, and, a few threads being lapped about that part of the tube which it

touches,

touches, the inſtrument is cemented into a wooden caſe. By this hygrometer, the ingenious inventor aſſures us, that not only the dryneſs of the air, but the *abſolute quantity* of moiſture it is capable of imbibing, are aſcertained.

" Mr. Leſlie's photometer (or light-meaſurer) is conſtructed in the ſame manner; only the upper ball is of black glaſs, or is blackened, and the lower quite tranſparent. The black ball, in abſorbing light, acquires conſtant additions of heat; but yet its temperature will not perpetually increaſe, as the heat will at laſt be conducted off by the air, as faſt as it is received. The depreſſion of the liquor, therefore, will meaſure the momentary afflux of light. The wind is prevented from accelerating the diſperſion, by a glaſs caſe, which, confining the circulation of the ambient air, doubles the performance of the inſtrument. The ſize and form of this caſe being of little importance, may be regulated by convenience. Mr. Leſlie tells us, that ſince he conſtructed this inſtrument, in 1797, he has been delighted with the nicety of its performance. It not only meaſures the direct rays of the ſun, but the reflected light of the ſky. It is ſenſible to every change of the atmoſphere, and marks the progreſs and decline of the light of day, and of the brightneſs of the year. By it alſo, the light of a candle, or other luminous body, may be eſtimated. The compariſon of two photometers eaſily determines the relative properties of different coloured bodies, in reflecting, abſorbing, and tranſmitting light. In ſhort, the inventor aſſures us, that his photometer performs, with the utmoſt facility, not only all the ingenious experiments of Bouguer and Lambert, but many others, at once ſatisfactory and important." P. 45.

" Dr. Rittenhouſe, after remarking that the wooden pendulum rods, uſed to avoid the variations of metal ones ariſing from differences of temperature, have not anſwered expectation, proceeds to relate ſome experiments which he made, with a delicate pyrometer and hot ſand on a piece of hiccory, of the length of a ſecond pendulum. From thoſe experiments, which perfectly accorded with ſome others, made by the ſame ingenious philoſopher ſome years before, he concludes, that very dry wood expands lengthways, pretty regularly, with heat; though certainly much leſs than any other of the metals, and even than glaſs; but that, in general, the expanſion of wood in its length is irregular, correſponding partly with the warmth and partly with the moiſture of the atmoſphere." P. 72.

The firſt chapter, of the ſecond ſection, contains, under the general title of Zoology, ſhort accounts of various books, diſſertations, notices, &c. from which we ſhall tranſcribe the following two curious articles.

" From an account inſerted in a French Journal, it appears that another *wild Individual of the Human Species* has recently been found in that country. It was firſt ſeen by ſome huntſmen in the woods of Lalcaune, to which town it was no ſooner carried, than it made its eſcape; but it was again caught in the vicinity of St. Sernin, and committed to the care of the adminiſtrator of the hoſpital of St. Afrique, by whom the following deſcription is given: It does not appear to be more

more than twelve years of age, is well-ſhaped, and has lively black eyes. It does not ſpeak. The food to which it ſeems moſt partial is potatoes; but it rejects bread and other kinds of aliment: it prefers, however, boiled potatoes to thoſe which are raw. There is ſome difficulty, of courſe, in preventing it from eſcaping, and if ſuffered to go near a tree, it climbs with great quickneſs. It laughs in a very agreeable manner; and, when robbed of its potatoes, ſends forth a ſhrill cry. The woods of Lacaune are in a very mountainous cold ſituation, but the child appears to have ſtood the ſeverity of the winter in them quite naked." P. 107.

"A very important ſervice is rendered to naturaliſts by Citizen Chauſſier, who has made known *Means of preſerving the different Parts of the Bodies of Animals*, in the forms which were maintained during life. The proceſs conſiſts in immerſing them for ſome time in a ſolution of oxygenated muriate of mercury, commonly called corroſive ſublimate. They become, after this immerſion, as hard as wood, and abſolutely proof againſt the effects of the air. If the part be injected previous to the uſe of the ſolution, it will retain the colour and freſhneſs of the life. Cit. C. is inclined to think, that this proceſs is the ſame as was employed by Ruyſch, and which naturaliſts have long ſought to detect the nature of in vain." P. 118.

The ſecond chapter, of the ſecond ſection, contains a conſiderable number of articles, under the general title of *Botany*. The third chapter is on *Mineralogy*. Thoſe chapters contain extracts relative to their particular ſubjects, from all the publications of the ſcientific world; and, it is indeed both curious and pleaſing to obſerve the vaſt number of new facts that are daily aſcertained and recorded.

The firſt chapter, of the third ſection, exhibits a compendious proſpect: 1. Of Mr. Davy's Experiments on the Nitrous Oxide, of whoſe work at large an account has been inſerted in a former number of this Review; 2. On Mr. Hatchett's Experiments on Zoophytes, and the component Parts of Membrane; 3. Of Mr. Howard's Paper on a new Fulminating Mercury (thoſe two articles are extracted from the Philoſophical Tranſactions); 4. Of Fourcroy and Vauquelin's Experiments on the Vegetable Acids; 5. Of Mr. Henry's Experiments on the Muriatic Acid; 6. Of Mr. Berthollet's Experiments on the Muriatic Acid; 7. Of Mr. Prouſt's Diſcoveries in Chemiſtry; 8. Of Mr. Berthollet's Experiments and Remarks on Eudiometry; 9. Mr. Leſlie's Experiments on the abſorbent Power of different Earths; 10. Berthollet's Laws of Chemical Affinity; 11. Of Miſcellaneous Obſervations and Diſcoveries; 12. Of Vauquelin's Experiments on the Combinations of Metals with Sulphur; 13. Of Badollier's new Method of preparing Acetic Acid; 14. Of Gazeran's Obſervations on the conſtituent Parts of Steel, particularly

ticularly of that Kind called Natural Steel; and, 15. Of Mr. W. Henry's new Method of preparing Pruſſiate of Potaſh.

The Supplement to the firſt Part of theſe Annals, contains Lalande's Hiſtory of Aſtronomy, which relates all the recent diſcoveries, improvements, and publications, relative to that ſcience; alſo a ſhort account of the third Part of the Philoſophical Tranſactions for 1800; and concludes with a very uſeful ſynoptical view of the French Calendar; together with the correſpondence of French to Engliſh Weights and Meaſures.

The ſecond Part, under the general title of *Literary*, comprehends a conciſe account of books lately publiſhed in England, France, Germany, Spain, Italy, &c. arranged under the various heads of Agriculture, Antiquities, Law, the Arts, Biography, Chemiſtry, Dictionaries, Grammars, Dramas, Hiſtory, Mathematics, Medicine, Surgery, Natural Hiſtory, Novels, Poetry, Politics, &c.

The third Part contains Miſcellaneous Articles, and is divided into four ſections; namely, I. Account of Improvements in Agriculture. II. Arts. III. Fine Arts. IV. Obituary.

There is hardly any thing relative to thoſe ſubjects which has eſcaped the notice of the authors of theſe Annals. The improvements in thoſe arts, the various productions, paintings exhibited in London, the progreſs of academies, &c. &c. are mentioned with propriety, brevity, and diſcernment. The following extracts will give our readers ſome idea of the ſtyle, and of the nature of thoſe parts.

"*On the Blight of Wheat.*

"In letters addreſſed to Sir John Sinclair, from Haddington, the author ſays, that this diſeaſe is known to have ariſen from an inſect, which by wounding the ear, has in ſeveral places deſtroyed it entirely, in others only in part; and that it appears to have checked the growth. He ſuggeſts, that from the immenſe number of the inſects diſcovered in the wheat, the eggs may have been depoſited either in the chaff, or downy part of the wheat, and if ſown with the ſeed, would, by preying on the tender ſtem, either deſtroy it entirely, or make it produce ſmut balls. To prevent which, our author propoſes to waſh the ſeed in pure water, by putting a buſhel or two of wheat intended to be ſown into an open veſſel, placed under a pump, and filled with pure water; that it ſhould be ſtirred five or ſix minutes with a broom, carefully ſkimming off every light grain; then pouring off the water, and repeating the operation until no dirty tinge appears on the water. By this operation, he thinks, that not only all light imperfect grain will be ſeparated from the ſeed, but alſo the greater part of the eggs of theſe vermin. By the aſſiſtance of a good glaſs, the eggs of the inſect were diſcovered in the downy part of the grain, or beard. In

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a ſecond letter, the author ſays, that theſe eggs he found to adhere ſo firmly, as to cauſe a ſuſpicion that ſome may remain after repeated waſhings. To deſtroy theſe effectually, ſome preparation ſeems neceſſary. The mineral kingdom abounds with articles which would effectually kill the inſect, but would alſo injure the grain. Our experimenter tried many articles of the vegetable kingdom, and at laſt diſcovered the following remedy.

" Of Barbadoes aloes, tobacco, and hellebore powder, take each one pound; leave the tobacco and hellebore for an hour and a half in ten gallons of water, then ſtrain it through a ſieve, with a cloth laid over it, to ſeparate the tobacco, &c. put the ſtrained liquor into the veſſel, replace it on the fire, and ſtir the aloes, finely powdered, into it; let it boil till the aloes is completely diſſolved, and when cool, pour it into a tub, with as much pure water as will make thirty gallons. In this liquid the ſeed is to be waſhed as before, and then dried. If a little coarſe glue, or gum arabic, was added, it would be better. The above would not coſt above ſeven or eight ſhillings, and will be ſufficient for twelve bolls of wheat. The preparation is ſo nauſeous, although not prejudicial to vegetation, that none of the devouring tribe will touch it. All the claſs of nauſeous herbs, as chamomile, rue, &c. may be advantageouſly uſed for the ſame purpoſe.

" *For deſtroying Vermin on the growing Crop.*

" In a poſtſcript to the above letter, the writer propoſes to deſtroy the vermin on the growing crop, by a double flannel, of two yards breadth, and length ſufficient to go acroſs the ridge, with cords at each end to hold it, and leads at bottom, The flannel being prepared with the above-mentioned liquor, let the man go in the direction of the ridge, drawing the flannel ſo as to touch the top of every plant, and then draw it again over each ridge in a contrary direction, by which means, both ſides of the plants will be touched. This operation ſhould, if poſſible, be performed in dry weather. The writer thinks, that any ſmall portion of the matter adhering to the plant will effectually preſerve it from the inſects. To be convinced of this, he laid ſome ears, moiſtened in a ſolution of aloes, upon a tree where there were many of the inſects, and not one would touch them." P. 423.

" *Account of a new Method of bleaching Cotton, by C. Chaptal.*

" The ſucceſsful experiments made by Berthollet in bleaching vegetable goods, by means of the oxymuriatic acid, ſeem to have brought this art nearly to a ſtate of perfection; but this method is not, in every inſtance, equally economical. It requires to be performed by ſkilful operators, in order that the goods may not be affected by a ley too corroſive, or applied at an improper time; independent of which conſideration, it is deſirable that every proceſs ſhould be completely diſcloſed, in order that the artiſt may chooſe ſuch means as may beſt ſuit his purſuit. This conſideration has induced the publication of the following ſimple and economical proceſs for bleaching cotton thread.

" At the height of about 4 decimetres and an half above the grate of a common furnace, a copper boiler is placed of a round form, 5 decimetres in depth, and 1⅓ metres in diameter. The projecting rim

rim of the boiler, which is about 2 decimetres, reſts upon the brick-work of the furnace. The remainder of the kiln is raiſed of free-ſtone, and forms an oval boiler or digeſter, about 2 metres in height, and its width, when meaſured at the centre, is about one metre and a third.

"The upper part of this veſſel has a round orifice, about half a metre in diameter, which is cloſed, when neceſſary, by a large moveable ſtone, or by a copper lid, adapted for the purpoſe. On the flank of the copper veſſel, which forms the bottom of this digeſter, a grating is laid, which conſiſts of bars of wood, placed near enough to prevent the cotton that is put on them from falling through, and ſufficiently ſtrong to ſupport the weight of 800 kilogrammes.

"When this ſtructure is completed, the cotton thread, having been previouſly divided into parcels or hanks, is ſlightly impregnated with a ſolution of ſoda, rendered cauſtic by lime. This operation is performed in a trough of wood or ſtone, and as ſoon as the cotton is ſufficiently impregnated with the alkaline liquor, it is conveyed to the digeſter, and piled upon the wooden grate. In this ſituation, the exuding liquor runs through the bars into the copper boiler, where it forms a ſtratum of fluid, and allows the whole maſs to be heated, without danger of burning either the cotton or the metal. The alkaline ley is compoſed of Alicant ſoda, one-tenth part of the weight of the cotton in quantity.

"After the cotton is properly diſpoſed in the boiler, the cover is put on, and very little iſſue left for the diſengaged vapours, in order that they may acquire a greater degree of heat, and act more powerfully on the cotton. When the digeſter is charged, the fire is lighted in the furnace, and the ley ſubmitted to a gentle ebullition, from 20 to 36 hours. It is then ſuffered to cool, the cover taken off, the cotton carefully waſhed, and expoſed on the bleaching ground for two or three days, by ſpreading it on frames during the day, and on the graſs at night. Thus the cotton acquires a beautiful degree of whiteneſs; and if ſome portions ſhould accidentally remain unbleached, which may happen from its not having been equally and completely impregnated with the ley, thoſe portions muſt be replaced, and ſubjected to a ſecond operation, or left in the bleach-field for ſome days longer." P. 446.

The fourth ſection, entitled *Obituary*, contains a competent account of the birth, ages, profeſſions, and productions of literary men lately dead, and thoſe only. To this diviſion of a future volume it is melancholy that the original projector ſhould ſo ſoon be referred.

An Index of the moſt remarkable particulars concludes this volume of Annals.

In whatever point of view we examine this volume of Annals, we find reaſon to be fully ſatisfied, both with the plan and with the performance of the work. The information it contains is incomparably more extenſive than that of any other ſimilar publication. The articles, though moſtly very conciſe, are however very well drawn, diſtinct, and accurate; and

and give a ſufficiently uſeful idea of whatever is going on in the ſcientific and literary world: nor is it in our power to ſuggeſt any alteration for the improvement of future volumes. Who will now be able to continue and conduct it with the ſame ſpirit and accuracy, we cannot immediately point out; but the preſent volume we cannot too ſtrongly recommend to perſons of liberal education and enquiring diſpoſition. The plan is excellent, and ought to be continued.

ART. XI. *Critical Remarks on the Hebrew Scriptures, &c.*

(Concluded from p. 61.)

PAGE 423.—"The Iſraelitic nation had no more right to invade, diſpoſſeſs, and exterminate the Canaanites, than theſe had to invade," &c.] The expreſs command of God, it ſeems, could give no right!

P. 424.—"I deſire to ſee and peruſe your commiſſion with the broad ſeal of heaven upon it."] And had not Moſes, in his miraculous powers, the broad ſeal of heaven?

Ibid.—"He would uſe the command to exterminate the Canaanites as a divine precedent," &c.] How is the execution of a ſpecial commiſſion a precedent for any man, who can ſhow no ſuch commiſſion?

P. 425.—"When the earthquake ſwallows up," &c.] The argument of Biſhop Watſon, whom the Doctor here oppoſes, is this: if innocent perſons are deſtroyed by God, the means of the deſtruction are indifferent, with reſpect to God's own juſtice. If God, without derogation from his juſtice, may deſtroy the innocent by earthquake, inundation, fire, famine, peſtilence; he may equally, without derogation from his juſtice, deſtroy them by the ſword of the enemy: and if the enemy is ſpecially commiſſioned, not by inference of his own, but by the expreſs command of God, to uſe the ſword for their deſtruction, the enemy is guilty neither of cruelty nor injuſtice. In all the whining cant here introduced about *ſmiling children*, &c. it is forgotten, as the Biſhop properly remarks, that theſe *ſmiling children* are all born under the common condition of mortality: and with reſpect to the particular caſe of the children of the Canaanites, it ſeems to be forgotten, that they were born to be bred up, had they not been cut off, in the groſſeſt and moſt debauched idolatry, to become the diſgrace of human nature in their riper years, and to be the perſecutors of

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the true religion. Dr. Geddes might have *anſwered* this argument; but, with the aid of the whole hoſt of *liberal* commentators and profeſſed infidels, he never would have refuted it.

P. 438.—Deut. xviii. 15. "Roſenmuller is wiſely ſilent."] Whatever may be the wiſdom of Roſenmuller's ſilence, we are perſuaded that Dathe is right; that the whole ſucceſſion of Prophets is intended in this verſe, but not without ſpecial reference to Chriſt.

Our Lord was in this circumſtance a Prophet, eſpecially reſembling Moſes; namely, that he came with authority to inſtitute a new form of religion. A feature of reſemblance, in the moſt eſſential part of the character, not to be found in any other Prophet. The other Prophets were with reſpect to Moſes, what the Apoſtles were with reſpect to Chriſt, inſpired preachers only of *his* religion, and expoſitors of *his* precepts and inſtitutions.

P. 448.—Deut. xxvii. 2. "Not plaſtered over with plaſter, as our public tranſlation has it, but —— cemented together with mortar."] We conceive that, in this interpretation, Dr. Geddes is undoubtedly right.

P. 458.—Deut. xxxii. 4. "צור ——ſignifies to form, &c."] צור in Hebrew does not ſignify "to form"; the Hebrew word for that ſenſe is יצר; but the noun צור expreſſes the immutability of purpoſe, the unfailable ſtrength of power in God, and the ſtability of effect, under the image of a rock.

Ibid.—"Nor indeed is the original, as it here ſtands, to me intelligible——The Samaritan reading is," &c.] The Samaritan reading certainly gives an eaſy conſtruction, and a good ſenſe; but we cannot think the Hebrew text, as it ſtands, inexplicable, or indeed difficult. The negative לא, prefixed to a noun ſubſtantive, often forms, as it were, a compound noun, expreſſing the ſtereſis or privation of that, which the noun by itſelf would expreſs; having indeed the exact force of the *alpha* privative in the Greek language. So we take it, לא בניו, "His not-ſons."

> "They have corrupted themſelves;
> Their blemiſh is of his *not-ſons*."

They are corrupt and polluted, and are perſons who ſtand in no relation of ſons to God. The change of number in the original is no difficulty.

P. 459.—Deut. xxxii. 5. "—What cannot be doubted, that עמים is uſed to denote a ſingle people, and the people of Iſrael in particular."] The word עמים in the plural is never ſo uſed, not in a ſingle unqueſtionable inſtance. It always ſignifies the various nations of the earth, as diſtinct from God's peculiar peo-

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ple of Iſrael. The paſſages, in which it has been ſuppoſed to ſignify the various tribes compoſing the Jewiſh people, have all been miſunderſtood. There is indeed a colloquial uſe of it in ſpeech, as a term of familiar compellation, by which the ſpeaker addreſſes the individuals, jointly and ſeverally, of his audience, or ſuppoſed audience. In this uſe of it, the word is equivalent to the Engliſh "good people," or "good folks;" ſee 1 Kings xxii. 28, Micah i. 2. But this uſe of the word is rare. As ſignifying "peoples," it is always to be underſtood of the peoples of the earth, as contradiſtinguiſhed to God's choſen people.

We would obſerve by the way, that עמים and גוים are words of very different import, as applied to the nations of the world, before the Goſpel. The firſt, עמים, deſcribes them ſimply as diſtinct from the Iſraelites, as not in covenant with God, but not as poſitively diſcarded from mercy. The other, גוים, deſcribes them as avowed active members of the Atheiſtical confederacy, and objects of wrath and judgment. עמים are the nations not yet called, and in a ſtate of ignorance; גוים are the nations in rebellion. See the Pſalms *paſſim*, particularly the 9th and 10th.

We ſhall ſay more upon the word גוים in a ſubſequent obſervation.

P. 461.—Deut. xxxii. 8. "But give to למספר the meaning which I think it here has, and ſee the conſequence."] He would render it, *except*. But where could he find an inſtance of this meaning of the word? A very eaſy tranſpoſition, the only ſpecies of conjecture in which we feel little ſcruple, will bring the Hebrew text to a clear and ſtrong ſenſe. We bring the word עמו from the 9th verſe, into the place of עמים in the 8th: and the word עמים, we carry into the 9th; but place it after יעקב, thus:

8 בהנחל עליון גוים·
בהפרידו בני אדם
יצב גבלת עמו
למספר בני ישראל:
9 כי חלק יהוה יעקב
עמים חבל נחלתו·

The ſuffixed ו in נחלתו, at the end of the laſt line, we conſider as referring to "Jacob", not "Jehovah"; and, without altering a tittle of the note or text, except in the tranſpoſition of עמים and עמו, we render the two verſes thus:

8 When the moſt high aſſigned the Heathen their inheritance,
When he ſeparated the ſons of Adam,
He ſet the bounds of his own people
According to the number of the ſons of Iſrael.

9 For

9 For the portion of Jehovah is Jacob,
The peoples are the meaſured lot of *his* inheritance.

His, that is, Jacob's inheritance; according to the conſtant ſtrain of prophecy, that ultimately Iſrael is to inherit all the nations. Thus the paſſage deſcribes the call of the Gentiles as their incorporation with Iſrael, not without an implied alluſion to the exaltation of the natural Iſrael above all the nations of the earth in the laſt ages.

Ibid.—Ver. 10. " ——he did not find them in the wilderneſs." See Biſhop Horſley's tranſlation of Hoſea, p. 31.

P. 462.—Deut. xxxii. 15. " ישרון is only a diminutive of Iſrael."] What inſtances can be given of ſuch diminutives in the Hebrew language?

Ibid.—Ver. 24. " With bitter deſtruction, &c."] On the word קטב, ſee again Hoſea, p. 160. But in this paſſage there is a very ſingular collocation of the words וקטב מרירי, if there has been no tranſpoſition. The governing word being placed after the governed. For the order is ומרירי קטב.

Waſted with famine
And devoured with fever,
And bitterly plagued with the ſolſtitial diſeaſe.

We are not ſure that the words might not be better rendered thus:

Waſtings of famine,
And devourings of fever,
And bitter plagues of the ſolſtitial diſeaſe,
And the tooth of beaſts will I ſend upon them,
With the venomed bite of the ſerpent of the duſt.

P. 463.—Deut. xxxii. verſes 36—39.]

36 But Jehovah will take up the cauſe of his people
And comfort himſelf concerning his ſervants,
When he ſeeth that [their] power is gone
And that none is left, immured, or at large.
37 And it is ſaid, where is their God
The rock, with whom they took ſhelter?
38 [The Gods] which ate the fat of their ſacrifices
And drank the wine of your libations?
Let them riſe up and help you
And be your hiding place.
39 Behold now, &c.

The 37th and 38th verſe contain the taunts of the enemies of God and his people, related in the third perſon in v. 37, and the firſt line of v. 38; but, in the ſequel of that verſe, delivered in the perſon of the enemies ſpeaking. This change of perſon is highly animated and poetical.

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The word אלהים, though the true God is meant, yet in the ſpeech of the Heathen is conſtructed with plural verbs, as with plural adjectives and participles, in 1 Sam. iv. 8.

" —— immured or at large."] That is, in garriſon in walled towns, or left out and ſtraggling in the open country. So we underſtand the proverbial expreſſion עצור ועזוב.

There is no neceſſity for Dr. Geddes's propoſed change, in the 37th verſe, of the ſingular ואמר into the plural ואמרו. The ſingular verb may be taken as an impersonal paſſive, or as active, with the indefinite nominative איש underſtood.

P. 464.—Deut. xxxii. 42. " בשר is evidently to be underſtood before מראש."] In this we agree. The plain ſenſe of the laſt line is " [Fleſh] from the hairy head of the enemy." See Parkhurſt, פרע. VIII.

Ibid.—Ver. 43. " There is in Sept. a ſingular addition—the firſt comma of which is quoted by Paul—the laſt by the author of the Epiſtle to the Hebrews i. 6."] The quotation Heb. i. 6, is certainly from Pſ. xcvii. 7.

Ibid.—" One or perhaps two MSS.—את before עמו."] Whether גוים את עמו, or גוים עמו, be the true reading, the import of the paſſage is the ſame, inſinuating the call of the Heathen, and their union with the choſen people, if את be inſerted; but without את, their incorporation into it, in ſuch ſort as to make an integrant part of the Iſrael. For if את be not admitted, גוים (not in regimine obſerve) is in appoſition with עמו. But then גוים is not to be underſtood of the tribes of Iſrael, but of the Heathen. For the literal rendering is " Heathen, his people." That is, Heathen nations now become his people by their converſion: and ſo Roſenmuller ſeems to have underſtood the words. It is true, that the word גוים is applied to Iſrael in Ezek. ii. 3; but not applied to them, as compoſed of various tribes, ſignified by the plural גוים. It is there applied to Iſrael, in highly figured ſpeech, without any conſideration of the compoſition of the nation out of various parts, as a term of the keeneſt reproach and opprobium, intimating that they were become, by their diſobedience, mere Heathen, apoſtates and outcaſts. " Son of man, I ſend thee to the children of Iſrael —to Heathen—the diſobedient, which have diſobeyed me. They, and their fathers, have been in open rebellion againſt me to this very day."—Open rebellion. See the diſtinct ſenſes of the words מרד and פשע, in Biſhop Horſley's tranſlation of Hoſea.

P. 465.—Deut. xxxiii. " Ver. 2. preſents a beautiful metaphor," &c.] Inſtead of a beautiful metaphor, we are perſuaded that this paſſage is a beautiful, but true, deſcription of the ſplendors of the Shechinah diſplayed on Sinai. The

deſcription is indeed conceived in images taken from the riſing ſun.

Ibid.—"The former [Durell] makes קדש the nominative to אתה, and thinks it means here the Holy One. He thinks רבבות means the Houſe of Iſrael."] With reſpect to the meaning of קדש, Durell, we believe, is right; with reſpect to רבבות, wrong.

Ibid.—" He [Durell] means ſtreams of light."] In this again we think he is right. אשרות, " ſtreamers", long pointed rays iſſuing from a maſs of light, like ſtreams from a lake, and ſhooting up, with an undulating motion, to a vaſt height in the atmoſphere.

P. 467.—The ſame verſe. " אשרות can mean nothing elſe than ſtreams of water."] It may mean ſtreams of any thing that ſtreams, or is poured out.

P. 468.—Ver. 3. " The Samaritan lection, אב חובב."] We agree that this is likely to be the true reading.

Ibid.—" By עמים are evidently meant the tribes of Iſrael."] Certainly not, but " the peoples." God is the loving father of all the peoples, but Iſrael is his peculiar portion. What Houbigant and Kennicott have written on this paſſage deſerves much attention.

P. 471.—Deut. xxxiii. 21. " I will now riſk my emendation of the text," &c.] We are inclined to think, that the text requires no emendation. Dr. Geddes, we believe, was not far from the general ſenſe of the paſſage, though we cannot agree to his alterations, nor think him very happy in the grammatical reſolution even of his own amended text.

We now take our leave of Dr. Geddes's Critical Remarks on the Pentateuch. Although our animadverſions have run to a length, which we fear may have tired the patience of our readers, they are very brief in proportion to what they muſt have been, had we noticed every inſtance of falſe criticiſm, and impious ſentiment, with which his abominable work abounds. But the ſpecimens we have ſelected, are abundantly ſufficient to juſtify the general character we gave of the work, when we firſt entered upon the ſubject; ſufficient to deſtroy the author's credit as a Hebrew critic; and to put the Chriſtian reader upon his guard againſt the poiſon of the book. In the explanations which we have ventured to propoſe of our own, of ſome paſſages of very great difficulty, we flatter ourſelves that we have ſo far ſucceeded, as to have ſhown that, at leaſt in thoſe inſtances, the ſuppoſed intricacies of the grammatical conſtruction create no neceſſity for the violent remedy, in which Dr. Geddes ſo much delighted, of conjectural alterations of the text. We have not, however, the vanity to ſuppoſe, that our expoſitions will

will always meet the approbation and concurrence of other critics. With reſpect to the five Divine Names, we only ſay, that, after an attentive peruſal of what has appeared upon that ſubject in the Orthodox Churchman's Magazine, we find nothing in the objections of that writer, to induce us to alter the opinions we have given. We ſuſpect the author to be a gentleman well known to us, and to the literary world in general, by his learning, his talents, and his preſumption; and particularly by a late work, half Latin, half Engliſh, upon the Newtonian method of Fluxions, in which he offers an explanation of it, founded on a total miſconception of its genuine principles, as ſtated by Sir Iſaac Newton himſelf. The confidence with which he gives out his inſpectorial deciſions upon all ſubjects, as if the ſignature under which he writes were the real title of ſome office of authority in the Republic of Letters, with which he has been, we know not how, inveſted, provokes only a ſmile.

ART. XII. *The Poetical Regiſter, or Repoſitory of Fugitive Pieces for* 1801. 8vo. 8s. Rivingtons. 1802.

WE are inclined to queſtion the editor's accuracy, when he ſays, that the firſt idea of collecting and preſerving the fugitive poetry of the day belongs to the French. We are greatly miſtaken, if we have not in this country ſimilar collections previous to the year 1765. Let this be as it may, ſuch publications, when executed with taſte and judgment, are always acceptable, and deſerve to be encouraged. This volume in particular is entitled to much commendation; and we are indebted to the editor for preſerving many ingenious pieces, which might otherwiſe perhaps have been loſt. It is thus divided: a large portion is firſt given to Original Poetry; another leſs extenſive part is aſſigned to Ancient Poetry; but if this ſhall be continued, we recommend the author to ſearch for ancient manuſcripts, and hitherto unpubliſhed pieces, which may be found, without great difficulty, both at the Britiſh Muſeum and in either of the Univerſities. Thoſe which are given in this volume, with the exception of one or two, are familiar to all readers of poetry. The next diviſion of the work conſiſts of Fugitive Poetry, among which are many pleaſing ſpecimens. A few pages are given to what the editor calls Criticiſm. The remarks which there occur are not very important, and do not greatly add to the intereſt of the volume. There is

alſo a biographical ſketch of Mrs. Chapone, which appears rather out of place. The concluſion of the work conſiſts of Miſcellanies; a Letter from Miſs Seward, a Catalogue of Living Poets, and Notices of Publications in the Preſs.

The ſpecimen which follows, we think very beautiful.

" THE GOLDEN AGE OF LOVE. BY EDMUND SWIFT, ESQ.

" (The occaſion that gave riſe to the following Poem may require explanation.—A Lady had preſented to the author an Emblematical Drawing, accompanied with the following lines:

" Tel fut L'Amour au Siecle D'Or—on ne le trouve plus, mais on le cherche encore—n'offrant qu'un cœur a la Beauté, auſſi nud que la Verite, ſans armes comme l'Innocence, ſans ailes comme la Conſtance."—)

" Soft as the down deſcends to deck
The plumage of the cygnet's neck,
Soft as the ſilent zephyrs breathe,
Nor wake the ſlumbering wave beneath,
Thy pencil's light and ſhadowy line
Deſcribes the delicate deſign:—
Union of taſte and ſkill!—to prove
" *Such in the Golden Age was Love.*"

See where yon infant Cupid ſtands:—
His arm the ſubject globe commands;—
There pours his torch the living fire
Of joy, and hope, and bold deſire;
Around his altar lies the bow
That lays the ſtrongeſt warrior low;
And darts of thrilling force, that prove
What " *in the Golden Age was Love.*"

Yet why, where Love in height ſublime
Triumphant rules o'er Fate and Time,
Where his full quiver's feathery pride
Proclaims o'er all his empire wide,
Why on his altar's trophied baſe
Would'ſt thou the name of *Friendſhip* * trace?—
Not to this heart can *Friendſhip* prove
What " *in the Golden Age was Love.*"

Friendſhip! the cold, reluctant name
Would quench the warmeſt, tendereſt flame:
See, where Love lights his living lamp!
The ſacred fire ſhall *Friendſhip* damp?
Love's arrow in my breaſt I feel;
No wound of Love can *Friendſhip* heal.
Ah, never can thy *Friendſhip* prove
What " *in the Golden Age was Love!*"

" * The word *L'Amitié* was inſcribed on the drawing."

And

And " *cannot Love on earth be found*
Though ſought of all, the world around?"
Is the bright charm thine hand pourtray'd
Now vaniſh'd to an empty ſhade?
Ah no!—within this faithful breaſt
Still reigns the power of Love confeſt;
And ſtill to thee its truth ſhall prove
" *Such in the Golden Age was Love.*"

Ah me, methinks I hear thee ſay,
No hearts the power of Love obey;
No conſtant Bards his aid invoke;
No boſoms ſeek his flowery yoke;
Stern Avarice breaks his trampled bow;
The myrtle withers on his brow,
While ſcarce a leaf remains, to prove
What " *in the Golden Age was Love.*"

I bend to Love's triumphant throne,
" *I give to thee one heart alone.*"
Ah, when far hence compell'd to go,
I drag the torturing chain of woe,
Tho' many a fair may ſeek mine eye,
To thee I'll pour the faithful ſigh;
And, ſpite of time and abſence, prove
" *Such in the Golden Age was Love.*"

See Love in native beauty riſe!
Like " *Truth,*" the God rejects diſguiſe;
Like " *Innocence,*" he bears no arms
To ſhield his breaſt from vain alarms;
Like " *Conſtancy,*" unwont to ſtray,
He ſpreads no wing to ſpeed away.
How well Emilia's hand can prove
What " *in the Golden Age was Love!*"

Oh dare I hope the beauteous maid
Her Alfred's heart had there pourtray'd!
That heart, like " *Truth,*" each thought unveil'd,
No wandering wiſh from her conceal'd,
Like " *Innocence,*" unarm'd to bear
The wound her eye inflicted there,
And firm as " *Conſtancy,*" ſhould prove
THIS IS THE GOLDEN AGE OF LOVE." P. 15.

The following excites emotions of a different kind.

" *To the Right Honourable* HENRY DUNDAS. *Grouſe Shooting in the Highlands, after retiring from Office in* 1801.

" From public toils, and cares, and ſtrife,
Welcome once more to private life,
In Scotia's rude domain;
Enjoy repoſe, content, and eaſe,
Inhale the health-inſpiring breeze,
Nor think of France and Spain.

Let

Let thoſe who hold the helm of ſtate
Conſume their nights in dire debate,
Their days in factious jars;
O'er ways and means inceſſant pore
To raiſe reluctant millions more,
Scant food for future wars.

Even peace on their devoted heads,
No balmy dew of comfort ſheds,
But diſcord flaps her wings;
For who ſhall fix each adverſe claim
Untouched his wiſdom and his fame
By cenſure's venomed ſtings?

Far from the Senate and the Throne,
From budget, tax, inveſtment, loan,
Impeachment, expedition;
Peace ſhall your hether pillow bind,
And war no more diſtract your mind,
Nor projects of ambition.

The eaſy, ſocial, joyous hour,
Unknown to pomp, remote from power,
Awaits you in the wild;
Friendſhip ſhall lead you by the hand,
And Caledonia's arms expand,
To claſp her patriot child.

Should warfare ſtill your thoughts engage,
To muirland ſcenes confine your rage,
In mimic camp arrayed;
Unheard the ſound of noiſy drums,
There no Myſorean Tyrant comes,
Your quiet to invade.

The laurels won at Aboukir,
Deep moiſtened with a nation's tear,
Were death and glory's prize;
But where you urge the gay campaign,
No tears the cheek of friendſhip ſtain,
No Abercromby dies!" P. 254.

The editor has our beſt wiſhes for the ſucceſs of his plan, which, in many reſpects, we highly approve. We recommend him, in his next volume, to confine himſelf more within the limits of his firſt and avowed propoſition, and to leave out the department of Criticiſms, as well as memoirs and letters of individuals. The preſent is a very elegant volume; and more entitled, in every reſpect, to attention than its rivals of a ſimilar kind, as it is leſs partial in its connections, and more comprehenſive in its views.

ART.

ART. XIII. *Elements of General Hiſtory, Ancient and Modern. To which are added, a Table of Chronology, and a comparative View of Ancient and Modern Geography. Illuſtrated by Maps. In Two Volumes.* 8vo. 14s. Creech, Edinburgh; Cadell and Davies, London. 1801.

WHEN the art of printing was unknown, books were comparatively few in number, and were of courſe ſold at a high price. Private individuals of moderate fortune were not then able to purchaſe ſuch libraries as might afford them the means of acquiring, through their own exertions, the extent and variety of knowledge neceſſary to fit them for diſcharging the duties of the ſtations which they filled in ſociety. Hence it occurred to our anceſtors, to eſtabliſh, in the Univerſities of Europe, Profeſſorſhips of every liberal branch of human knowledge.

The world is now very much inclined to laugh at the ignorance, which, in the days of Monkiſh ſuperſtition, pervaded all orders of men; and it muſt be confeſſed, that the ignorance of that age, compared with the ſcience of the preſent, exhibits ſometimes a ludicrous and ſometimes a melancholy picture; but a more judicious inſtitution than that of Profeſſorſhips in the Univerſities cannot be conceived. If knowledge had not then been derived from public lectures, it could not have been in any degree diffuſed through a people; and the darkneſs which prevailed muſt have been ſtill thicker than it was.

What was begun from neceſſity was continued from example. Long after the ſtores of Greek and Roman literature were laid open to the public, and books on all ſubjects multiplied by means of the preſs, new Profeſſorſhips were founded, even of ſuch ſciences as cannot be properly taught by public lectures. Such a ſcience, in our opinion, is Hiſtory, both civil and eccleſiaſtical.

In the phyſical and mathematical ſciences, where arrangement is of the utmoſt importance, where truth may be obtained at every ſtep, where nothing is admitted as evidence but experiment and demonſtration, and where the Profeſſor cannot be miſled by his paſſions and prejudices, the advantage of attending a regular courſe of lectures is indeed moſt obvious; but we cannot ſo readily perceive the advantage of a public courſe of lectures, where moral probabilities are to be perpetually weighed; and where it is little leſs than impoſſible, for either the Profeſſor or ſtudent to enter deeply into the ſubject and preſerve his impartiality. No man, we apprehend, by merely

merely liſtening to a courſe of hiſtorical lectures, will become thoroughly acquainted with the ſprings and cauſes of the revolutions of his own country, or of ſtates and empires in general, or with the origin of thoſe ſects and opinions which unhappily diſturb the peace of the Chriſtian Church. An eloquent lecture on ſuch ſubjects may indeed amuſe his audience; but amuſement is not the principal object of hiſtory. "Nec vero ſum inſcius," ſays Cicero, "eſſe utilitatem in hiſtoria, non modò voluptatem;" but the *utilitas* can be reaped only by much reading and deep meditation; by comparing together the different accounts of the ſame events; and by aſcertaining, if we can, the principles and prejudices, as well of the hiſtorians as of the actors, in the ſcenes which they deſcribe.

The lectures of a Profeſſor cannot ſupply the place of this various reading; and, ſo far from aiding the ſtudent to weigh in the balance of equity the force of oppoſite evidence, they muſt very often contribute to warp his judgment. Every lecturer endeavours, when his ſubject will admit of it, to diſplay the powers of an orator; and he muſt do ſo, or his lectures would not be attended. But it is the buſineſs of an orator to perſuade the audience of the truth of his own opinions, and of the rectitude of the cauſe which he himſelf favours; while, in deciding diſputed queſtions of morality, politics, and religion, there are few men able to preſerve completely the balance of their own minds. In the ardour of declamation, combined with the eagerneſs of controverſy, it is almoſt impoſſible to preſerve even the *appearance* of this balance. "Omnis enim motus animi, ſuum quendam a natura habet vultum, et ſonum, et geſtum: totumque corpus hominis, et ejus omnis vultus, omneſque voces, ut nervi in fidibus, ita ſonant, ut à motu animi quoque ſunt pulſæ." Add to this, that every orator is under a ſtrong temptation to avail himſelf of the privileges which Cicero indeed ſeems to allow him, of placing in a ridiculous point of view the opinions or facts which he means to controvert. Of this dangerous and unfair uſe of ridicule, in the public diſcuſſion of ſerious ſubjects, even by men of undoubted worth and abilities, the reader will find many ſtriking inſtances in the late Dr. Campbell of Aberdeen's Lectures on Eccleſiaſtical Hiſtory.

On all theſe accounts, it appears to us, that hiſtory, as well as ſome other ſciences which it is needleſs to enumerate, muſt be better taught by *tutors directing*, as in the Colleges of our Univerſities, the *ſtudies* of youth, than by *Profeſſors dictating* the ſcience *ex Cathedrâ*, as in ſome foreign Univerſities, and in thoſe of Scotland. Doubtleſs our tutors are as liable to partiality and prejudice as their Profeſſors; but they do not, at

leaſt neceſſarily, aſſume ſuch a dominion over the minds of their pupils. It is their office to guide, not to dictate. Let it be remembered too, that, when pointing out the books and parts of books which the young men committed to their care ought to read; and, when enumerating the particular topics of diſcuſſion, on which they ought to be more than uſually careful to examine the evidence, the minds of tutors are not heated by the ſubject. Suppoſing them, therefore, poſſeſſed of equal integrity with lecturing Profeſſors, they are not under equal temptation to prejudice the cauſe.

We have made theſe remarks, not merely to vindicate the mode of education in our own Univerſities from the objections ſometimes urged againſt it by men of ſcience on the north ſide of the Tweed, but becauſe they ſeem to us a pertinent introduction to the remarks that we have to offer on the work before us.

That work, as we learn from the Preface,

"contains the outlines of a courſe of academical lectures on General Hiſtory, delivered by Mr. Fraſer Tytler, for many years, in the Univerſity of Edinburgh, and received with a portion of the public approbation amply ſufficient to compenſate the labours of the author. He began to compoſe theſe Elements principally with the view of furniſhing an aid to the ſtudents attending thoſe lectures; but ſoon conceived, that, by giving a little more amplitude to their compoſition, he might render the work of more general utility. As now given to the public, he would willingly flatter himſelf, it may be not only ſerviceable to youth, in furniſhing a regular plan for the proſecution of this moſt important ſtudy, but uſeful even to thoſe who have acquired a competent knowledge of General Hiſtory from the peruſal of the works of detached hiſtorians, and who wiſh to methodize that knowledge, or even to refreſh their memory on material facts and the order of events." P. iii.

From what we have ſaid on the advantages and diſadvantages of public lectures, the reader muſt perceive, that, in our opinion, the whole merit of any courſe of lectures on General Hiſtory muſt conſiſt in their furniſhing a plan for the proſecution of the ſtudy. It is little that a young man could learn of the hiſtory of the world from liſtening, for one hour in the day for five or ſix months, to the moſt learned and accurate lectures that ever were pronounced; but, if the Profeſſor be careful to inſtruct him what books he ought to *read*, and how to read them with *advantage*, the time devoted to ſuch lectures may be very profitably ſpent. It is the ſame with elementary works like that before us: if they be calculated to enable thoſe who have read the volumes of detached hiſtorians to methodize their knowledge, their value is great; but, if they ſerve not this purpoſe, they are of no utility.

"It

"It is neceſſary," as this judicious author well obſerves, "that the ſtudy of Hiſtory ſhould be proſecuted according to a regular plan; for this ſcience, more perhaps than any other, is liable to perverſion from its proper uſe.—With ſome it is no better than an idle amuſement; with others it is a food of vanity; with a third claſs it foſters the prejudices of party, and leads to political bigotry. It is dangerous for thoſe who, even with the beſt intentions, ſeek for hiſtorical knowledge, to purſue the ſtudy without a guide. No ſcience has been ſo little methodized. The ſources of prejudice are infinite; and the mind of youth ſhould not be left undirected amidſt the erring, the partial, and contradictory repreſentations of hiſtorians. Beſides the importance of being able to diſcriminate truth from falſehood, the attention ought to be directed only to uſeful truths. Much danger ariſes from the peruſal of memoirs, collections of anecdotes, &c. for many of thoſe works exhibit the moſt depraved pictures, weaken our confidence in virtue, and preſent the moſt unfavourable views of human nature.

"There are many difficulties which attend the attempt of forming a proper plan of ſtudy, and giving an inſtructive view of general Hiſtory. Utility is to be reconciled with amuſement, prejudices are to be encountered, variety of taſte to be conſulted, political opinions balanced, judgment and deciſion exerciſed on topics keenly controverted. The propoſer of ſuch a plan ought therefore to be poſſeſſed equally of firmneſs of mind and moderation of ſentiment. In many caſes, he muſt abandon popularity for the calm approbation of his own conſcience. Diſregarding every partial and inferior conſideration, he muſt direct his view ſolely to the proper end of all education, the forming of good men and of good citizens.

"The object and general purpoſe of the following Courſe is to exhibit a progreſſive view of the ſtate of mankind, from the earlieſt ages of which we have any authentic accounts, down to the cloſe of the 17th century,—to delineate the origin of ſtates and of empires, the great outlines of their hiſtory, the revolutions which they have undergone, the cauſes which have contributed to their riſe and grandeur, and operated to their decline and extinction.

"For theſe purpoſes, it is neceſſary to beſtow particular attention on the manners of nations, their laws, the nature of their governments, their religion, their intellectual improvements, and their progreſs in the arts and ſciences." P. 3.

That Mr. Tytler's ideas of the proper mode of proſecuting this important ſtudy ſhould ſo exactly tally with our own, though extremely pleaſing to us, was no matter of ſurpriſe; for we peruſed with ſo much approbation his *Eſſay on Military Law*, that we could not but look for evidence of ſound judgment and ſound principles in every thing which might proceed from his pen. That our readers may judge for themſelves, how far he has ſucceeded in ſurmounting the difficulties which, he is juſtly aware, "attend the attempt of forming a proper plan of ſtudy, and giving an inſtructive view of General Hiſtory," we ſhall lay before them, in his own words, the Plan

of his courſe of lectures, of which the two volumes before us conſtitute the outlines.

"Two oppoſite methods have been followed in giving academical lectures on the ſtudy of Hiſtory: the one, a ſtrict chronological arrangement of events, upon the plan of Turſelline's Epitome; the other, a ſeries of diſquiſitions on the various heads or titles of public law, and the doctrines of politics; illuſtrated by examples drawn from ancient and modern hiſtory.—Objections occur to both theſe methods: the former furniſhes only a dry chronicle of events, which nothing connects together but the order of time: the latter is inſufficient for the moſt important purpoſes of hiſtory, the tracing events to their cauſes, the detection of the ſprings of human actions, the diſplay of the progreſs of ſociety, and of the riſe and fall of ſtates and empires: finally, by confining hiſtory to the exemplifications of the doctrines of politics, we loſe its effect as a ſchool of morals.

"In the following Lectures, we hold a middle courſe between theſe extremes, and endeavour, by remedying the imperfection of each, to unite, if poſſible, the advantages of both.

"While ſo much regard is had to chronology as is neceſſary for ſhowing the progreſs of mankind in ſociety, and communicating juſt ideas of the ſtate of the world in all the different ages to which authentic hiſtory extends, we ſhall, in the delineation of the riſe and fall of empires and their revolutions, pay more attention to the connection of *ſubject* than that of *time*.

"In this view, we muſt reject the common method of arranging General Hiſtory according to epochs or eras.

"When the world is viewed at any period either of ancient or of modern hiſtory, we generally obſerve one nation or empire predominant, to whom all the reſt bear, as it were, an under part, and to whoſe hiſtory we find that the principal events in the annals of other nations may be referred from ſome natural connection. This predominant empire or ſtate it is propoſed to exhibit to view as the principal object, whoſe hiſtory therefore is to be more fully delineated, while the reſt are only incidentally touched when they come to have a natural connection with the principal.

"The Jewiſh hiſtory, belonging to a different department of academical education, enters not into the plan of theſe lectures; though we often reſort to the ſacred writings for detached facts illuſtrative of the manners of ancient nations.

"In the ancient world, among the profane nations, the Greeks are the earlieſt people who make a diſtinguiſhed figure, and whoſe hiſtory is at the ſame time authentic.

"The Greeks owed their civilization to the Egyptians and Phœnicians. The Grecian hiſtory is therefore properly introduced by a ſhort account of theſe nations, and of the Aſſyrians, their rivals, conquered at one time by the Egyptians, and conquerors afterwards of them in their turn.

"Riſe of the independent ſtates of Greece, and ſingular conſtitution of the two great republics of Sparta and Athens.

"The

" The war of Greece with Perſia induces a ſhort account of the preceding periods of the hiſtory of that nation, the riſe of the Perſian monarchy, the nature of its government, manners and religion.

" The Grecian hiſtory is purſued through all the revolutions of the nation, till Greece becomes a province of the Roman empire.

" Political reflections applicable to the hiſtory of the ſtates of Greece.—Progreſs of the Greeks in the arts.—Of the Greek Poets,—Hiſtorians,—Philoſophers.

" Rome, after the conqueſt of Greece, becomes the leading object of attention.

" Origin of the Romans.—Nature of their government under the Kings.—Eaſy ſubſtitution of the conſular for the regal dignity.—Subſequent changes in the conſtitution.—Progreſs to a democracy.—Extenſion of the Roman arms.—Conqueſt of Italy.—Wars with foreign nations.

" The Punic wars open a collateral view to the hiſtory of Carthage and of Sicily.

" Succeſs of the Roman arms in Aſia, Macedonia, and Greece.—Opulence of the republic from her conqueſts, and corruption of her manners.—The civil wars, and ruin of the commonwealth.

" Particulars which mark the genius and national ſpirit of the Romans:—Education,—Laws,—Literary character,—Art of war,—Public and private manners.

" Rome under the Emperors:—Artful policy by which the firſt Emperors diſguiſed their abſolute authority;—Decline of the ambitious character of the Romans;—Eaſy ſubmiſſion to the loſs of civil liberty;—The military ſpirit purpoſely abaſed by the Emperors;—the empire divided, becomes a languid body without internal vigour;—The Gothic nations pour down from the North;—Italy conquered ſucceſſively by the Heruli, Oſtrogoths, and Lombards; Extinction of the Weſtern Empire.

" The manners, genius, laws, and government of the Gothic nations, form an important object of inquiry, from their influence on the manners and policy of the modern European kingdoms.

" In the delineation of modern hiſtory, the leading objects of attention are more various; the ſcene is oftener changed: nations, too, which for a while occupy the chief attention, become for a time ſubordinate, and afterwards reaſſume their rank as principal: yet the ſame plan is purſued as in the department of ancient hiſtory: the picture is occupied only by one great object at a time, to which all the reſt hold an inferior rank, and are taken notice of only when connected with the principal.

" Upon the fall of the Weſtern Empire, the Saracens are the firſt who diſtinguiſh themſelves by the extenſion of their conqueſts, and the ſplendor of their dominion.

" While the Saracens extend their arms in the Eaſt and in Africa, a new empire of the Weſt is founded by Charlemagne.—The riſe and progreſs of the monarchy of the Franks.—The origin of the Feudal

Syſtem.

Syſtem.—State of the European manners in the age of Charlemagne.—Government, Arts and Sciences, Literature.

" As collateral objects of attention, we ſurvey the remains of the Roman empire in the Eaſt; the conqueſts and ſettlements of the Normans: the foundation and progreſs of the temporal dominion of the church of Rome; the conqueſt of Spain by the Saracens.

" The conqueſt of England by the Normans ſolicits our attention to the hiſtory of Britain. Retroſpective view of the Britiſh hiſtory, from its earlieſt period to the end of the Anglo-Saxon government in England.—Obſervations on the government, laws, and manners, of the Anglo-Saxons.

" Collateral view of the ſtate of the continental kingdoms of Europe during the ninth, tenth, and eleventh centuries.—France under the Capetian race of monarchs.—Conqueſts of the Normans in Italy and Sicily.—State of the Northern kingdoms of Europe.—The Eaſtern empire.—Empire of Germany.—Diſputes of ſupremacy between the Popes and the Emperors.

" The hiſtory of Britain ſtill the principal object of attention.—England under the kings of the Norman line, and the firſt princes of the Plantagenet branch.—The conqueſt of Ireland under Henry II. introduces an anticipated progreſſive view of the political connection between England and Ireland down to the preſent time.—As we proceed in the delineation of the Britiſh hiſtory, we note particularly thoſe circumſtances which mark the growth of the Engliſh conſtitution.

" At this period all the kingdoms of Europe join in the Cruſades.—A brief account is given of thoſe enterpriſes.—Moral and political effects of the Cruſades on the nations of Europe.—Origin of Chivalry, and riſe of Romantic fiction.

" Short connected ſketch of the ſtate of the European nations after the Cruſades.—Riſe of the houſe of Auſtria.—Decline of the Feudal government in France.—Eſtabliſhment of the Swiſs republics.—Diſorders in the Popedom.—Council of Conſtance.

" The hiſtory of Britain reſumed.—England under Henry III. and Edward I.—The conqueſt of Wales.—The hiſtory of Scotland at this period intimately connected with that of England.—View of the Scottiſh hiſtory from Malcolm Canmore to Robert Bruce.—State of both kingdoms during the reigns of Edward II. and III.—The hiſtory of France connected with that of Britain.—France itſelf won by Henry V.

" The ſtate of the Eaſt at this period affords the moſt intereſting object of attention.—The progreſs of the Ottoman arms retarded for awhile by the conqueſts of Tamerlane and of Scanderberg.—The Turks proſecute their victories under Mahomet the Great, to the total extinction of the Conſtantinopolitan empire.—The conſtitution and policy of the Turkiſh empire.

" France, in this age, emancipates herſelf from the Feudal ſervitude; and Spain, from the union of Arragon and Caſtile, and the fall of the kingdom of the Moors, becomes one monarchy under Ferdinand and Iſabella.

" The hiſtory of Britain is reſumed.—Sketch of the hiſtory of England down to the reign of Henry VIII.; of Scotland, during the

reigns

reigns of the five Jameſes.—Delineation of the ancient conſtitution of the Scottiſh government.

"The end of the fifteenth century is a remarkable era in the hiſtory of Europe. Learning and the ſciences underwent at that time a very rapid improvement; and, after ages of darkneſs, ſhone out at once with ſurpriſing luſtre.—A connected view is preſented of the progreſs of Literature in Europe, from its revival down to this period.—In the ſame age, the advancement of navigation, and the courſe to India by the Cape of Good Hope, explored by the Portugueſe, affects the commerce of all the European kingdoms.

"The age of Charles V. unites in one connected view the affairs of Germany, of Spain, of France, of England, and of Italy. The diſcovery of the New World, the Reformation in Germany and in England, and the ſplendor of the Fine Arts under the pontificate of Leo X. render this period one of the moſt intereſting in the annals of mankind.

"The pacification of Europe, by the treaty of Catteau Cambreſis, allows us for a while to turn our attention to the ſtate of Aſia. A ſhort progreſſive ſketch is given of the hiſtory of India within the Ganges, Perſia, China, and Japan.

"Returning to Europe, the attention is directed to the ſtate of the continental kingdoms in the age of Philip II. Spain, the Netherlands, France, and England, preſent a various and animated picture.

"England, under Elizabeth.—The progreſs of the Reformation in Scotland.—The diſtracted reign of Mary Queen of Scots.—The hiſtory of Britain purſued without interruption down to the Revolution, and here cloſed by a ſketch of the progreſs of the Engliſh conſtitution, and an examination of its nature at this period, when it became fixed and determined.

"The hiſtory of the Southern continental kingdoms is brought down to the end of the reign of Lewis XIV.; of the Northern, to the concluſion of the reigns of Charles XII. of Sweden, and of Peter the Great, Czar of Muſcovy.

"We finiſh this view of Univerſal Hiſtory by a ſurvey of the ſtate of the Arts and Sciences, and of the progreſs of Literature in Europe, during the ſixteenth and ſeventeenth centuries." P. 6.

To this Plan we have little to object, while we find in it much that calls for our praiſe. It was extremely judicious, to abandon the common method of arranging the work according to epochs and æras; and to ſelect the empire or ſtate predominant at each period as the object of which the hiſtory was to be moſt fully delineated. By this arrangement, Mr. Tytler has preſerved a kind of unity of action, and given to his work ſomething of the intereſt of an epic poem. We perceive not, however, any good reaſon for excluding the Jewiſh hiſtory from the Plan of theſe volumes: it is by much the moſt authentic ancient hiſtory that we have; nor is there any account extant of the earlieſt periods of the Aſſyrian, Egyptian, and Phenician nations that can be relied on with confidence, but what we find in the Hebrew Scriptures. If thoſe Scriptures

were

were to be reſorted to for facts illuſtrative of the manners of other ancient nations, it ſeems to us very extraordinary, that the author ſhould have thought it became him to paſs without notice the only nation of antiquity of whoſe manners they give a *full* and *direct* account. The circumſtance of the Jewiſh hiſtory belonging to a different department of academical education, is no reaſon whatever for this omiſſion; ſince theſe volumes, as ſoon as they iſſued from the preſs, were no longer the property of the Univerſity of Edinburgh; nor can we conceive, to what other department, even in the Univerſity, the civil hiſtory of the Jews could poſſibly belong: it may belong to the Profeſſor of Eccleſiaſtical Hiſtory, or of Theology, to give a detailed account of the Jewiſh *religion*; to ſhow why their ritual was burdened with ſo many ceremonies; to explain the nature of thoſe ceremonies; and to point out the awful events to which they allude: but the laws of the Jews, which regulated their manners, as well as their tranſactions with foreign nations, certainly belong to Mr. Tytler's department in the Univerſity, which we underſtood to be that of Civil Hiſtory.

To the execution of the Plan ſo judiciouſly formed, we have no objection to urge. At firſt, we thought the author had omitted what muſt always be by far the moſt valuable part of ſuch elementary ſketches of General Hiſtory; we mean, directions to the ſtudent, for filling up, by his own reading, the outlines which we have laid before him. Had this been indeed the caſe, the work would have been of much leſs value; but, with reſpect to Ancient Hiſtory, the authors, whom we expected to ſee quoted at the bottoms of the pages, as referred to at the end of each ſection, are enumerated in the order in which they ought to be ſtudied; and thoſe parts of their works pointed out which are moſt worthy of attention, in a ſection on the *Method of ſtudying Ancient Hiſtory*. The principal writers of Modern Hiſtory are noticed, and judiciouſly characterized, during the courſe of the narrative.

"Geography and chronology," ſays Mr. Tytler, "are the *lights* of hiſtory. We cannot peruſe with advantage the hiſtorical annals of any country without a competent notion of its geographical ſite, and even its phyſical appearance. The uſe of chronological tables is very great, both for the purpoſe of uniting in one view the cotemporary events in different nations, which often have influence on each other; and for recalling to the memory the order and ſeries of events, and renewing the impreſſions of the objects of former ſtudy."

For theſe reaſons, he has ſubjoined to the firſt volume, between the Ancient and the Modern Hiſtory, a Comparative View, in tables, of Ancient and Modern Geography; and to the

the laſt, as the concluſion of the whole, a Table of Chronology, according to that of Archbiſhop Uſher, which is founded on the Hebrew text of the ſacred writings.

The view of Geography is remarkably perſpicuous; and the Chronological Table is neatly conſtructed. We were indeed ſurpriſed to find, towards the end of that Table, ſome important events and ſome illuſtrious names omitted, while others are inſerted which have no right to be conſidered as either important or illuſtrious. The battle of Marengo, and the taking of Seringapatam, were indeed important events; but ſo were likewiſe the defeat of Bonaparte at Acre, and the wonderful campaign of Suwarrow in Italy: yet the former of theſe are inſerted in this Table, while the latter are omitted. If a noiſy and intemperate coſmopolite be neceſſarily an illuſtrious perſon, *Joſeph Towers*, LL. D. is very properly claſſed with thoſe great men whoſe deaths are here recorded; but we, to whom that gentleman was probably better known than to the author of this work, can conceive no adequate claim that he had to diſtinction. Lavoiſier, however, and Field Marſhal Suwarrow were, in their reſpective departments of ſcience and war, certainly illuſtrious, and acknowledged to be ſo through all Europe; yet of their deaths, though attended with circumſtances peculiarly intereſting, no notice is taken in this Table.

Theſe are trifling defects, hardly worthy of notice in a work which calls ſo loudly for praiſe; but it may be worth the illuſtrious author's* while to ſupply them in another edition, that his profeſſional talents may go down to poſterity in a ſtate as near to perfection as he can bring them.

ART. XIV. *A Series of Plays: in which it is attempted to delineate the ſtronger Paſſions of the Mind. Each Paſſion being made the Subject of a Tragedy and a Comedy. By Joanna Baillie. Vol. II. The Second Edition.* 8vo. 478 pp. 8s. Cadell and Davies. 1802.

"I KNOW there are cauſes" ſays the elegant writer of theſe dramas, in a ſhort Preface, "why the ſecond part of a work† ſhould be more ſeverely dealt with than that which has preceded

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* We learn with much ſatisfaction, that *Alexander Fraſer Tytler, Eſq.* the author of this work, is now a Judge, by the title of LORD WOODHOUSELEE, in the *Court of Seſſion*, the ſupreme civil judicature in Scotland.

† Our review of the firſt appeared in the Britiſh Critic, vol. xiii. p. 284.

it;

it; but, after what I have experienced, it would be ungrateful in me not to ſuppoſe, that the generality of readers will take up this volume with a diſpoſition to be pleaſed; and that they will alſo, in favour of one who has no great pretenſions to learning or improvements, be inclined to extend the term of good-natured indulgence a little beyond its uſual limits." P. viii.

That the cauſes here alluded to have not failed to operate, we have had occaſion to obſerve, and with regret; yet there are cauſes alſo on the other ſide, by which an author, who has achieved unexpected celebrity, may be ſeduced into negligence, or flattered into precipitance. How far theſe cauſes have alſo operated, in the preſent inſtance, we would not haſtily, and ſtill leſs harſhly, pronounce; but, on the careful peruſal of the volume, we have felt, undoubtedly, that more time and more conſideration might have increaſed its value. Let us not be underſtood to mean, that the preſent publication has diminiſhed our admiration of Miſs J. Baillie's powers and genius; it has, in ſome reſpects, increaſed it. But though, judging from her own fertility of invention, ſhe deems the interval conſiderable between her former publication and the preſent, and for compoſition it has been undoubtedly ſufficient, yet for correction it was not ſo ample. Without recurring to the Horatian maxim of nine years for one drama, four years for four may be deemed too prompt; except in thoſe rare inſtances, where judgment keeps pace with invention, and the firſt thoughts are at once complete. An author cannot in general correct with entire ſucceſs, except after ſuch an interval as allows the fervour of compoſition to ſubſide; and it may be recommended, as a point of uſeful prudence, that writers ſhould not publiſh more than half as faſt as they compoſe.

Of Miſs J. B.'s Comedies, the prevailing opinion ſeems to be, that they are much inferior to her Tragedies: and it is true, that comic writing does not appear to be the line to which her genius is particularly directed. They do not abound with the *vis comica*, or with ſituations of comic effect; nor are the plots remarkable for much contrivance in their conduct, and ſtill leſs in their developement. Yet, after all, it is *to herſelf* that ſhe is chiefly inferior; for, in many reſpects, even her Comedies appear to us to have merits which few of her contemporaries can rival. In the invention of characters, ſo formed and circumſtanced as to exemplify the paſſions ſhe deſigns to illuſtrate, ſhe is no leſs happy in the comic than in the tragic drama; and many of theſe characters are not only new to the theatre, but of a very theatrical kind. The two Comedies in this volume belong to the ſubjects of *Hatred* and *Ambition*. In

the former, named THE ELECTION, we have a reſpectable gentleman, of an old family, but rather in embarraſſed circumſtances, oppoſed in his own borough by a new man, whoſe fortune has been rapidly made in the clothing line, with many good qualities indeed, but purſe-proud and vulgar. Theſe two characters are well drawn, and ſkilfully contraſted. Nor are the ſecondary characters ill conceived, or ill ſupported. *Mrs. Baltimore*, the wife of the impoveriſhed gentleman, full of dignified though unaſſuming goodneſs; *Mrs. Freeman*, the clothier's wife, very proud of her new gentility, which ſhe wears with great awkwardneſs, and very anxious to give all faſhionable accompliſhments and airs to her daughter *Charlotte*, who, with a good natural diſpoſition, has very little genius for being made a fine lady. *Charles Baltimore*, a couſin of *Mr. Baltimore*, an idle, lounging, young man, with little capacity and leſs induſtry. Theſe are the moſt important perſonages. But even Old Margery, an ancient ſervant and dependent of the Baltimores, is conſpicuous by her zeal in the Election conteſts, and ſome of the ſervants attract notice in their turn. That a few of the incidents in this drama are injudicious, and others too haſtily brought about (which is the caſe alſo in the other Comedy) we might ſhow with eaſe, if we could allow ourſelves ſo far to expatiate on this part of the volume; but, as we foreſee that we ſhall be obliged to pay much attention to the tragic drama, we will not occupy any great ſpace with thoſe that are undoubtedly inferior.

The other Comedy then, to ſketch it in the ſame brief manner, is dedicated to the paſſion of Ambition, which it exemplifies in the character of Mr. Seabright, a man intoxicated with views of worldly aggrandizement; and therefore, after the recent loſs of a moſt amiable wife, entangling himſelf in a new connection, merely from ambitious motives. It is thence called THE SECOND MARRIAGE. *Seabright's* character is well imagined, and touched with ability; but a palpable improbability ſtrikes the reader at once; which is, that, with ſo reſtleſs and worldly a mind, he ſhould never have diſcovered his ruling propenſities in the time of his firſt wife, either to his own or her neareſt relations. Much may and ought to be allowed to the influence of a very amiable woman, but ſo much as to keep in total concealment the ruling bias of the mind is hardly to be imagined. *Lady Sarah*, the object of his ſecond choice, is rather a caricature of meanneſs united with pride, yet is a perſonage highly dramatic; and *Mrs. Pry*, her woman, is a very ſuitable agent for ſuch a miſtreſs. *Beaumont*, a clergyman, brother-in-law to Seabright, is well drawn, and in colours of very amiable ſimplicity; and other characters

racters in the drama show a keen observation of real life, and a strong ability to discern what is fit in itself to be dramatized, and what is likely to produce a good effect of contrast, in the situations assigned to the personages. But the plot of this Comedy, after opening extremely well, is hurried towards the end, so as to form a tissue of improbabilities; and a continuance is given to it, in the supposed time of action, which not only offends against critical rules, but is not rendered probable to the reader or spectator, by the mode of conducting it. Seabright is married, made a Baronet, ruined, separated from his wife, and reinstated in a new fortune, all within the compass of the five acts; which changes, as they are here managed, no mind can follow with sufficient acquiescence. Faults of this kind, in the two Comedies here published, but particularly the latter, are not to be counterbalanced, except by that fertility of dramatic genius which cannot fail to command admiration; or those bright and powerful touches of character, which prove a strong poetic intuition respecting human life. A longer delay of publication might have enabled the very ingenious and amiable author to discover and remove many of these defects, which, as we take a lively interest in every step of genius, would have given us a much higher satisfaction. As it is, we can by no means join with the multitude in an indiscriminate condemnation; nor shut our eyes to the beauties and merits of the Comedies, because they are not in all respects such as we could have wished to find them.

The tragic view of *Ambition* is given in two dramas, or rather a history, upon the old English model, divided into two parts. The history is fictitious, but is well invented, and adapted to the manners of the Saxon Heptarchy in England. The author herself says of this part of the work;

"The scene of these plays is laid in Britain, in the kingdom of Mercia, and the time towards the end of the Heptarchy. This was a period full of internal discord, usurpation, and change; the history of which is too perplexed, and too little connected with any very important or striking event in the affairs of men, to be familiarly known, not merely to common readers, but even to the more learned in history. I have therefore thought, that I might here, without offence, fix my story; here give it *a habitation and a name*; and model it to my own fancy, as might best suit my design. In so doing, I run no risk of disturbing or deranging the recollection of any important truth, or of any thing that deserves to be remembered." P. x.

This is well stated. The choice was undoubtedly judicious, for the reasons here alledged; and because an additional interest is given to a story so feigned, by placing the scene of it on our own soil, and giving it a reference to manners with which we

naturally wiſh to be made familiar, becauſe they were thoſe of our anceſtors. The author continues, in the paſſage of the Preface juſt cited;

"However, though I have not adhered to hiſtory, the incidents and events of the Plays will be found, I hope, conſiſtent with the character of the times; with which, I have endeavoured to make the repreſentation I have given of manners, opinions, and perſons, uniformly correſpond. I have, indeed, given a very dark picture of the religion and the clergy of thoſe days; but it is a true one: and I believe it will be perceived throughout the whole, that it is drawn by one, who would have touched it with a lighter hand, had the ſpirit and the precepts of Chriſtianity, and above all, the ſuperlatively beautiful character of its divine founder been more indifferent to her." Ib.

In all theſe points, Miſs Baillie appears to us to have been abundantly ſucceſsful. The manners are quite exact enough for dramatic uſe, and prove, that a very laudable care has been taken to obtain right information on the ſubject. The contraſt alſo of the genuine Chriſtian ſpirit, in the thoughtful and ſtudious Ethelbert, with the groſs corruptions of religion generally prevalent in that age, and exemplified in the conduct of Hexulf and his brethren, and with the general ignorance of the truth diſplayed, in various proportions, in the other perſonages of the drama, bears the moſt genuine ſtamp of dramatic genius and merit. The ſcene in which the admirable character of Ethelbert is firſt developed is of ſuch excellence, that if we forbear to cite it entire, it will be only for the ſake of introducing other paſſages, which ought not to be excluded from their ſhare of notice. But we will poſtpone our citation from it, till we ſhall have given a general ſketch of the deſign and characters of theſe two dramas.

The hero, in whoſe perſon the malignant operation of Ambition is exemplified, is ETHWALD, the ſon of *Mollo*, an obſcure Thane. His character cannot be better delineated than it is, towards the end of the ſecond Tragedy, by the good Ethelbert, who had known him from infancy. To Hereulf, a young hero, violently and juſtly incenſed againſt him, Ethelbert ſays;

"Thus by my ſide, in his fair opening youth,
Full oft has Ethwald ſat and heard me talk;
With, as I well believe, a heart inclin'd,
Though ſomewhat daſh'd with ſhades of darker hue,
To truth and kindly deeds.
But from this mixed ſeed of good and ill,
One baleful plant* in dark ſtrength rais'd its head,

* Ambition.

O'er-

O'ertopping all the reſt; which fav'ring circumſtance
Did nouriſh to a growth ſo monſtrous*,
That underneath its wide and noxious ſhade
Died all the native plants of feebler ſtem.
O I have wept for him, as I have lain
On my ſtill midnight couch! I try'd to ſave him,
But ev'ry means againſt its end recoiled." P. 320.

Spurred on by this reſtleſs and invincible ſpirit of Ambition, young Ethwald firſt achieves military glory and diſtinction, then rank, then unbounded popularity, particularly among the ſoldiery. Then he conſpires againſt his king, and ſeizes his throne; ſlights and drives to diſtraction the gentle Bertha, to whom he had been firſt betrothed, and marries a haughty princeſs, the daughter of the dethroned monarch. By gradual ſteps he is rendered more cruel and more bloody; but all from the irreſiſtible impulſe of Ambition, and ſuffering conſtant torments from the inward oppoſition of conſcience. Still, however, he is urged on by paſſion and circumſtances to impriſon, and, finally, to murder the heir to the crown, an amiable youth moſt fondly attached to him. He cauſes his friend Ethelbert, and his own brother, Selred, to be put to death; and having thus filled the meaſure of his crimes, he grows ſuſpicious of all who ſurround him, and is racked to agony by the horrors of a guilty mind. In this ſituation his health becomes impaired, he is attacked by the bold thane Hereulf, and falls in ſingle combat.

Such is the outline of a fable which furniſhes ample matter for two complete dramas, and which is ſo diverſified by a fertility of invention, continually producing new ſituations, that it produces more original paſſages worthy of citation than twenty common tragedies. The nature of the hiſtorical drama diſpenſes with the neceſſity of a regular plot. It contains only a ſucceſſion of events, following each other with ſufficient probability, if allowance be duly made for a conſiderable lapſe of time between the ſeveral parts. This is contrary to the maxims and general practice of the ancients; but is authorized to Engliſh writers by the example of Shakeſpeare, and does not, in fact, produce the bad effect which from theory would be expected. The lapſe of time is in itſelf ſo imperceptible, that, if there be any pauſe between the parts of an action, whether the interval be ſuppoſed greater or leſs, makes little difference to the mind of the reader or ſpectator. Even the ancients have

* The author ſeems here inadvertently to have uſed *monſtrous* as of three ſyllables, according to the notions of ſome critics; otherwiſe the line is defective.

ſome-

ſometimes ſuppoſed a long journey to be taken during the ſpeaking of a ſingle ſpeech. The chief caution neceſſary is to avoid ſuch circumſtances, as in themſelves mark a very conſiderable duration; ſuch as the growing up of a child from infancy to puberty, or the tranſition of a grown perſon from youth to old age. Theſe violent tranſgreſſions, not even the authority of Shakeſpeare can ſanction, becauſe the mind refuſes to follow them; but theſe the preſent writer has avoided. A plot, in the common acceptation of the word, being thus unneceſſary, there is nothing to object of that kind; the events follow each other hiſtorically, rather than dramatically, and the death of the tyrant is at laſt brought about, not by a regular concatenation of events, but by a ſudden, yet not improbable, turn of fortune. The diviſion of the two dramas takes place at a point of time when Ethwald is ſuppoſed to be dying of wounds received in battle; and the ſecond part opens with his unexpected recovery, and the proſpect of his being reclaimed from his errors, and taught by Ethelbert to ſeek and prize true glory. He relapſes however with his recovery, and goes on as was juſt now deſcribed.

The other principal characters in theſe dramas are, *Oſwal*, King of Mercia, a well-meaning but weak prince, under the guidance of the prieſts; and *Elburga*, his daughter, a proud Princeſs, but ſubdued by the violence of Ethwald: *Edward*, the nephew and heir of Oſwal; *Ethelbert*, a noble Thane, already mentioned; *Selred*, elder brother to Ethwald; *Hexulph*, a bigotted and rapacious Biſhop; *Bertha*, a couſin of Ethwald, ſtrongly attached to him; *Hereuif*, by whoſe ſword he falls; and *Woggarwolfe*, a marauding and barbarous Thane. There are alſo many ſubordinate characters.

The diſpoſition of *Ethwald* when quite a youth, and confined within his father's caſtle, is well diſplayed, and the ſeeds of that Ambition are diſcovered, which is ſoon to become ſo pernicious to himſelf, and deſtructive to others. The character of *Ethelbert*, a Thane, ſtudious beyond the common habits of his times, is alſo early ſhown: he has gained true notions of religion from the Goſpel itſelf, and is therefore pronounced a heretic, and ſlandered as an impious wizard. His account of himſelf, alluded to before, we ſhall now gratify ourſelves by introducing, as we have already promiſed. To Selred, who has gently rebuked him for his peculiar notions and conduct, he thus replies:

> "I thank thee, Selred; liſten now to me,
> And thou ſhalt hear a plain and ſimple tale
> As true as it is artleſs.
> Theſe cunning prieſts full loudly blaſt my fame,

Becauſe

Becauſe that I, with diligence and coſt
Have got myſelf inſtructed how to read
Our ſacred Scriptures, which they would maintain
No eye profane may dare to violate.
If I am wrong they have themſelves to blame.
It was their hard extortions firſt impell'd me
To ſearch that precious book, from which they draw
Their right, as they pretend, to lord it thus.
But what think'ſt thou, my Selred, read I there?
Of one ſent down from heav'n in ſov'reign pomp,
To give into the hands of leagued prieſts
All power to hold th' immortal ſoul of man
In everlaſting thraldom! O, far otherwiſe!
(Taking Selred's hand with great earneſtneſs.)
Of one who health reſtored to the ſick,
Who made the lame to walk, the blind to ſee,
Who fed the hungry, and who rais'd the dead,
Yet had no place wherein to lay his head*.
Of one from ev'ry ſpot of tainting ſin
Holy and pure, and yet ſo lenient
That he with ſoft and unupbraiding love
Did woo the wand'ring ſinner from his ways,
As doth the elder brother of a houſe
The erring ſtripling guide. Of one, my friend,
Wiſer by far than all the ſons of men,
Yet teaching ignorance in ſimple ſpeech,
As thou wouldſt take an infant in thy lap
And leſſon him with his own artleſs tale.
Of one ſo mighty———
That he did ſay unto the raging ſea
Be thou at peace, and it obeyed his voice.
Yet bow'd himſelf unto the painful death,
That we might live. They ſay that I am proud—
O! had they like their gentle maſter been,
I would, with ſuppliant knee, bent to the ground,
Have kiſs'd their very feet.
But had they been like him, they would have pardon'd me,
Ere yet my bending knee had touch'd the earth." P. 117.

This character is maintained throughout with the utmoſt conſiſtency and beauty. As we proceed in the hiſtory, we meet with many inequalities; and the whole character of Woggarwolfe might well be ſpared. It is diſguſting from its coarſeneſs; and does not ſo materially aſſiſt the progreſs of the events, but that other means might be contrived. If we thus acknowledge, as we muſt, that we find in theſe two Tragedies,

* A few of theſe inſtances occur, of rhymes inadvertently introduced.

par-

particularly the firſt, parts that are unequal to their general merit, ſtill it is the inequality of genius; and we are led through various ways to new beauties, and new felicities of invention. As we cannot give many ſpecimens of theſe paſſages, we ſhall tranſiently refer to ſome of them. Among theſe, let us mention the deſcription of the battle, in which Ethwald is firſt diſtinguiſhed, Act II. Scene 1, p. 137. The peaſants viewing the diſtant battle, Act III. Scene 1, p. 156. Edward's confeſſion of his own flight, Act III. Scene 3, p. 166. Ethwald's meditations on his own views, in the opening of Act IV. Though here we muſt remark that, in his ſecond ſpeech, it is not made ſufficiently clear that he is alluding to the Prince Edward; the boy ſo anxiouſly attending on him creates a confuſion, and the Prince ſhould be expreſsly mentioned. The viſit to the Arch Druid's cave, in the third Scene of this Act, recals indeed the recollection of Macbeth, but has many ſublime features that are perfectly original. Ethwald's ſtrong abhorrence of the wickedneſs foretold of him, is a capital ſtroke of nature; and not the worſe for being founded on the ſcriptural exclamation of Hazael, "Is thy ſervant a dog that he ſhould do this great thing?" 2 Kings viii. 12.

> "I may be doom'd to meet a tyrant's end,
> But not to be a tyrant.
> Did all the powers of hell atteſt the doom
> I would belie it. Know I not my nature?
> By every dreaded power, and hallowed thing———
> *(Voice over the ſtage.)* Swear not!
> *(Voice under the ſtage.)* Swear not!
> *(Diſtant voice.)* Swear not!"

This is ſtrongly calculated for effect: and, making allowance for the preternatural agency introduced, highly dramatic. Let thoſe who are deſirous to eſtimate rightly the powers of this writer, look at the paſſages here mentioned, and they will not eaſily be led to undervalue them. What paſſages have we, in any of our writers, greatly ſuperior to the following? Speaking of Elburga's marriage with Ethwald, Selred ſays,

> "What doſt thou think of this? Did we hear truly?
> To the uſurper of her father's crown,
> And if our fears be true, his murd'rer too!
> To him! O moſt unnatural!"

To this Ethelbert replies, in a high ſtrain of poetry:

> "Ay, ſo it is. As one who ventures forth,
> After an earthquake's awful viſitation,
> The country round in ſtrange unwonted guiſe

Beholds;

Beholds; here ſwelling heights, and herby knolls,
Where ſmok'd the cottage, and the white flocks browz'd
Sunk into turbid pools; there rifted rocks,
With all their ſhaggy woods upon their ſides
In the low boſom of the flowery vale
Reſting uncouthly—even ſo does he,
Who looks abroad after the ſtorms of ſtate
Strange changes ſee; unnatural and ſtrange!"

Such paſſages are found, even in the firſt Tragedy, which has many inequalities; but in the ſecond there is little that is not excellent. The ſituations are new and great, the handling of them judicious, and the expreſſions equal to the occaſions. Among many beauties, we cannot forbear to cite the opening of this ſecond drama, which repreſents the amiable Prince Edward in priſon.

"*Edw.* What brings thee now? It ſurely cannot be
The time of food: my priſon hours are wont
To fly more heavily.
Keeper. It is not food, I bring wherewith, my Lord,
To ſtop a rent in theſe old walls, that oft
Have griev'd me, when I thought of you o'nights;
Thro' it the cold wind viſits you.
Edw. And let it enter! it ſhall not be ſtopp'd.
Who viſits me beſides the winds of heav'n?
Who mourns for me, but the ſad-ſighing wind?
Who bringeth to my ear the mimick'd tones
Of voices once belov'd, and ſounds long paſt,
But the light-wing'd and many-voiced wind?
Who fans the priſoner's lean and fever'd cheek,
As kindly as the monarch's wreathed brows,
But the free piteous wind?
I will not have it ſtopp'd.
Keeper. My Lord, the winter now creeps on apace:
Hoar froſt this morning, on our ſhelter'd fields
Lay thick, and glanced to the upriſen ſun,
Which ſcarce had power to melt it.
Edw. Glanc'd to th' upriſen ſun! Ay ſuch fair morns
When ev'ry buſh doth put its glory on,
Like to a gemmed bride! Your ruſtics now
And early hinds, will ſet their clouted feet
Through ſilver webs, ſo bright and finely wrought
As royal dames ne'er faſhion'd, yet plod on
Their careleſs way, unheeding.
Alas, how many glorious things there be
To look upon! Wear not the foreſts now
Their lateſt coat of richly varied dyes?

Keeper. Yes, good my Lord, the cold chill year advances,
Therefore, I pray you, let me cloſe that wall.
Edw. I tell thee no, man; if the north wind bites
Bring me a cloke."

It is not practicable for us to follow the various incidents, or excurſions of genius, in this ſecond part of the hiſtory. The whole is well worthy of attention; but more particularly the repreſentation of the horrors of the field after a battle, Act II. Scene 2, p. 270; the death of Edward, Act III. Scene 1; the various tranſports of Ethwald, agitated by conſcious guilt; the death of Ethelred; and the deſcription of an Aurora Borealis, with its effects on ſuperſtitious minds, towards the end of the whole. The bold attempt to repreſent the act of beheading on the ſtage, if it would not be, after all, too ſhocking, is managed with great ingenuity. The ſpreading a cloth before the actual agents of the execution, over which the lifted axe is ſeen, and through which the fatal ſtroke is heard, is equal to any dramatic contrivance we have met with, if it could be borne by the ſpectators.

We muſt now, though reluctantly, take our leave of theſe efforts of ſingular and native genius: not doubting that, after all the objections which many readers will delight to circulate, this ſecond volume will add greatly to the permanent fame of the fair Poeteſs. That a few paſſages are unworthy of the reſt, and a very few inaccuracies of language here and there occur*, will not materially diminiſh the praiſe thus deſervedly achieved; and Miſs J. Baillie, even if her pen were now to be inactive, which is not likely, would be always celebrated among the brighteſt luminaries of the preſent period.

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* Such as, "Is it thee?" p. 121. "'Twas him," p. 184. But theſe inſtances are very few. The language is in general pure, ſpirited, and expreſſive; without ſtiffneſs or affectation.

BRITISH CATALOGUE.

POETRY.

ART. 15. *Verſes, ſocial and domeſtic. By George Hay Drummond, A. M.* 12mo. 188 pp. 5s. Edinburgh printed: Longman and Rees, London. 1802.

For theſe poems, the author beſpeaks the candour of the general reader, "as the genuine effuſions of a heart under different impreſſions," and from his friends, from their recollection of him in his youth, when the greater part of them was produced. They are dedicated to the *departed ſpirit* of a beloved wife, who, if the language of poetry may be literally believed, was poſſeſſed of the fineſt graces of perſon, and the higheſt excellencies of mind and character; and, in due proportion to thoſe claims, was long and faithfully beloved by the author, both before marriage, and to the day of her death. The verſes diſplay in general a mind of elegant turn, long habituated to the aſſociation of poetical images, and ſufficiently exerciſed in the conſtruction of harmonious meaſure. There are few poems which we might not produce as ſpecimens, without any injuſtice to the author; but, as ſome ſelection muſt be made, we ſhall take two of thoſe that are recommended by brevity as well as elegance.

"*Lines written during the laſt Stage of a Journey home.*

Haſt thou not ſeen two pearls of dew
The roſe's velvet leaf adorn;
How eager their attraction grew,
As nearer to each other borne?
So, when fond parents home return,
They chide the driver's ling'ring pace;
To claſp their babes their boſoms yearn,
Who ruſh into their cloſe embrace." P. 108.

The thought would perhaps have been applied with more exactneſs to the meeting of lovers. The following, which is the firſt of three ſucceſſive effuſions of ſorrow for the loſs of children, is full of feeling, beauty, and purity of thought.

"Sweet was the ſmile which, ere thou yet could'ſt ſpeak,
Shone in thine eyes, and dimpled thy fair cheek!
Sweet was thy ſmile, when the chill hand of death
Stopt, in the hour of ſleep, thy balmy breath!
And ſweet thy ſmile ſhall be! when, mid the choir
Of hymning cherubs, thou ſhalt well aſpire
To meet thy Saviour, borne on wings of wind,
And caſt all ſublunary fear behind.
For ſuch the ſmiles which God's acceptance prove;
Such are the ſmiles of Innocence and Love." P. 158.

The author is the youngeſt ſon of the late Archbiſhop of York, (Drummond) and brother to the preſent Earl of Kinnoul; the lady here celebrated was Miſs Marſhall, eldeſt daughter of Sir Samuel Marſhall. The laſt copy of verſes is addreſſed to Fidelia, (a friend) in conſequence of an *Eſſay* ſent by her, deſcribing another lady under the Allegory of an Elegant Manſion. The Allegory itſelf is ſubjoined in the Appendix, but is far from being new; having been publiſhed in the Gentleman's Magazine, in the year 1753, page 529: it is there ſigned Robert Noyes; and is exactly the ſame, with the exception of a very few words, omitted or changed by Fidelia.

ART. 16. *Original Poems and Tranſlations; particularly Ambra, from Lorenzo de Medici. Chiefly by Suſannah Watts.* 8vo. 3s. 6d. Rivingtons. 1802.

This is a very pleaſing and elegant collection, and will be found to contain ſome delightful ſpecimens of poetry. The Fable from Lorenzo de Medici is ſweetly tranſlated. The Tour to Paris, by a gentleman, excites much intereſt; and the Love Song has much genuine humour. We have ſeen this in print before, or we would inſert it as a ſpecimen; the following, however, does the author great credit.

"THE NAME.

Thou fav'rite of the God of Light,
Bleſt Laurel! on thy ſacred rind
My charmer's treaſur'd name I write,
Deep as Love graves it on my mind.

Conſtant as thy unfading bloom,
Preſerve my Chloris to my vows;
But let not hope, with cruel doom,
Remain unfruitful like thy boughs.

Diſtinguiſh'd tree! as now thou'rt ſeen
In all the pride of Summer green;
Oh! while extending grows thy trunk,
Be each lov'd letter deeper ſunk:
Then ſhall the watery Fair who glide
Beneath the blue tranſlucent tide,
The mountain nymphs, a ſportive throng,
Who dwell the ſteepy cliffs among,
And every Sylvan Godhead too
Unite to pay thee homage due;
And blithe at each recover'd Spring
Around thee dance in graceful ring.
The leafy nation of the plain
To thee ſhall yield th' imperial reign;
Nor Ilex bright, nor Fir alone,
And haughty Pine thy praiſe ſhall own;
But Idumea's Palms ſhall bow,
And Alpine Oaks thy fame allow.

No wreath of other leaves than thine
Around my faithful brow I'll twine;

Nor

Nor will I e'er ſoft meaſures breathe,
But when I ſit thy ſhade beneath;
Thou all my confidence ſhalt prove,
I'll tell thee ſecrets of my love.
The ſmiles, the rigour of my Fair,
Thou all my joys and griefs ſhalt ſhare.

For thee with long protracted reign
Shall friendly April deck the ſky,
No cruel nymph, nor faithleſs ſwain,
Shall e'er beneath thy ſhadow lie.

Thy verdant leaves ſhall never own
The bird of fable wing their gueſt;
But tender Philomel alone
Amid them form her faithful neſt."

Theſe Poems are ſaid to be chiefly by Miſs Watts; but a large proportion are from another pen.

ART. 17. *A Poetical Sketch.* 8vo. 2s. 6d. Rivingtons. 1802.

The author very modeſtly calls this the firſt eſſay of youth and inexperience; but the ſentiments and compoſition would do honour to a practiſed pen. Although Goldſmith and Gray ſeem to have been very much in the writer's mind, there are ſome paſſages which ſhow great vigour and originality of thinking; and juſtify us in predicting, that he will write other and better things. The following compliment to Mr. Giſborne, is truly elegant and happy.

" Read o'er the annals of departed time,
Nor deem the worth leaſt known, the leaſt ſublime;
Contemn not thou the far ſequeſter'd ſhade,
Where leaves in Spring look green, in Autumn fade,
And learn ſome nobler, more exalted thought,
Than the rude reed of Paſtoral Moſchus taught;
Nor there, like him, eternal man reſign
To be oh! earth for ever, ever thine;
But walk with Giſborne, while his muſing eye
Marks in each new-born leaf eternity."

We think the ſecond part more ſpirited, and diſtinguiſhed by more originality of thinking, than the firſt.

ART. 18. *A New Verſion of the Pſalms of David. By Joſeph Cottle.* 12mo. 3s. 6d. Longman and Rees. 1802.

The author candidly profeſſes this not to be a literal verſion of the Pſalms: he has ſometimes omitted, ſometimes tranſpoſed, and ſometimes paraphraſed, as the occaſion ſeemed to require. The following is a ſpecimen.

" PSALM VIII.

Almighty Lord, in every place
Thy hand omnipotent we trace,
Through all the earth, thy works the ſame,
Our gratitude and wonder claim.

Th

The ſhort-lived flower in ſplendor dreſt,
The babe that hangs upon the breaſt,
With all the things that move and are,
Thy goodneſs and thy might declare.

When wrapt in thought, I caſt mine eye
Upon the vaſt and ſpangled ſky;
Behold the heavens in pomp arrayed,
The moon and ſtars which thou haſt made.

Surveying the majeſtic hoſt,
My ſoul in littleneſs is loſt:
Lord, what is man, abaſed I ſay,
Defiled by ſin, and formed of clay!

And yet to us, who are ſo low,
Thou doſt thy loving kindneſs ſhow;
That firſt of gifts thou giveſt free,
The hope of immortality.

What tongue ſhall tell the joy we feel;
What words our glowing thanks reveal;
Accept our hearts, tho' dead before,
We would but cannot give thee more."

We have taken this Pſalm without any particular ſelection; but let any reader peruſe this in the common verſion, and how unſatisfactory will the preſent appear, how many beautiful images omitted, how feeble and inefficient! Examine only the ſecond verſe: "out of the mouths of very babes and ſucklings haſt thou ordained ſtrength, becauſe of their enemies; that thou mighteſt ſtill the enemy and the avenger."

The ſublime idea at the concluſion is totally loſt in Mr. Cottle's Verſion, and the ſixth verſe is altogether omitted: "Thou makeſt him to have dominion of the works of thy hands, and thou haſt put all things in ſubjection under his feet."

The reader will find amuſement in many poetical paſſages; indeed the whole is generally harmonious, but it does not ſeem to be properly named a Verſion of the Pſalms.

ART. 19. *Poems and Ballads.* 8vo. 63 pp. 3s. 6d. Mawman. 1802.

The author of theſe Poems ſpeaks of them, in his Advertiſement, with ſo much modeſty, that we are far from wiſhing to ſcrutinize them ſeverely, or, in the terms of his quotation, "curl our wrinkled front." They have, in truth, no great poetical vigour; but are in ſome parts tender, and not unintereſting. The longer Poems, we have not room to inſert; but the following Sonnet will give ſome idea of this writer's manner, as well as enable our readers to appreciate his merit.

"SONNET TO SLEEP.
Temora Ireland.

O Sleep! that to the mind where gloomy care
Is fix'd for ever, doth (doſt) afford relief,
And to the pallid wretch oppreſs'd with grief
A tranſitory reſpite from deſpair;

Why, when my pillow, tear-bedew'd, is preſt
In fancy's viſions, giv'ſt thou not each charm
Of her ſo dearly lov'd? That on her form
Gazing, theſe eyes a moment might be bleſs'd.
Then, as Hope whiſper'd we ſhould never part,
Soft might I kiſs the tear of joy away,
Which down her unreluctant cheek would ſtray,
And claſp her beauties to my beating heart:
Then, grateful for my ſoul's returning eaſe,
Oh! I would bleſs thee, Sleep, for moments ſuch as theſe!" P. 34.

The Poems are printed with great elegance.

ART. 20. *Extract from the Regicide; an Heroic Poem, in Twenty-ſix Books: with Notes, and a Dedication to the Friend of Tallien. By the Author.* 8vo. 6d. Bickerſtaff, &c. 1801.

The occaſion of this publication has a little paſſed by; it was iſſued at a time when ſome not very enlightened members of a certain great aſſembly, thinking it a wiſe thing to ſhow kindneſs to any perſon hoſtile to the government of their country, unfortunately ſelected Tallien as the object of their attention and reſpect. This Extract from a pretended Poem, like the criticiſms on the non-exiſting Rolliad, was a fair vehicle for a ſatire on ſuch proceedings, and was dedicated to the particular friend of Tallien. It is filled with ſtrong elucidations of the character of Tallien, from *modern French hiſtory*, and with ſarcaſtic notices of various perſonages who will not all attain the dignity of being mentioned in the hiſtory of England.

ART. 21. *Poverty. A Poem. With ſeveral others on various Subjects, chiefly Religious and Moral. By Charles A. Allnatt.* 8vo. 59 pp. 2s. Mathews. 1801.

Of Poems publiſhed (as the author declares) with the deſign of promoting "humanity, benevolence, morality, and religion," it is our wiſh to ſpeak as favourably as juſtice will permit; but we cannot often, conſiſtently with that principle, ſay much in their praiſe. The firſt, and moſt conſiderable, in this collection, ſcarcely ever riſes above mediocrity, and moſt of the others fall below it. The religious Poems are, in general, enthuſiaſtic, or methodiſtical, and ſometimes to a degree that renders them ludicrous. In the following lines, however, the celebrated verſe, "*Lympha pudica Deum vidit, et erubuit,*" is not ill amplified.

"*An Addreſs to Water converted into Wine.*

Say was it ſhame, or was confuſion thine,
Or frantic fear, when thou didſt ſtart to wine?
Ah, modeſt water if thy limpid hue,
Tranſcendant pure, immaculately bright,
Was thus o'erwhelm'd at Jeſu's awful ſight,
Polluted ſinners muſt avoid him too.
Yet why avoid him? Since the ſame controul
That chang'd thy nature, can transform the ſoul."

From

From our acknowledgment of this author's good intentions, we ſhould have excepted a wretched attempt at ſatire, which is entitled *Ordination*, and by which he manifeſtly deſigns to vilify the eſtabliſhed Church, and ridicule its ordinances. But this is the great deſign in which all ſuch writers agree; of whatever ſtamp their talents may be, their hoſtility is one and the ſame.

ART. 22. *An Elegy, ſacred to the Memory of Lady Wright, formerly of Ray Houſe, in the County of Eſſex, but late of the City of Bath, in the County of Somerſet, who, on Wedneſday, the 6th Day of January, in the Year of Jeſus Chriſt, 1802, quitted the dark Wilderneſs of this World, for the happy Regions of Light, Bliſs, and Immortality. Written on the Evening of Sunday, the 10th Day of the ſame Month, by the Author of the Celeſtial Companion; and inſcribed in Gratitude and Affection to his beſt Friend, George Erneſt James Wright, of Ray Lodge, in the aforeſaid County of Eſſex, Eſq.* 4to. No Publiſher's Name, 1802.

This long and circumſtantial title-page, notwithſtanding the ſolemnity of the ſubject, will, we apprehend, induce a ſmile from many readers; but the Elegy which follows is by no means deſtitute of intereſt, nor wholly devoid of the graces of poetry. Lady Wright, the ſubject of his preſent encomium, certainly deſerved the higheſt praiſes. A well-engraved head of the author, whoſe name we underſtand to be Woolſey, is prefixed. We have ſeen his "Celeſtial Companion," of which we ſhall in due time take proper notice.

ART. 23. *The Roſciad. A Poem. Dedicated to Mr. Kemble.* 4to. 61 pp. 3s. Butler. 1802.

All the vivacity, and all the ſeverity, of Churchill's Roſciad, have not been able to reſcue that once popular Poem from neglect. Such is the inevitable fate of authors who write on merely temporary ſubjects, even with genius and wit. The writer before us is very good-natured, and not wholly injudicious, in his criticiſms. Of his poetry, we are ſorry not to be able to give any favourable ſpecimen. It is mere "proſe in rhyme."

NOVEL.

ART. 24. *The Paternal Preſent: being a Sequel to Pity's Gift. Chiefly ſelected from the Writings of Mr. Pratt.* 8vo. 187 pp. 2s. 6d. Longman and Rees, &c. 1802.

A collection of tales, which cannot fail to intereſt deeply the minds of young perſons. In preſenting them, however, to children, ſome regard ſhould be had to the tempers of thoſe who are to be improved by them. To children whoſe ſenſibility has occaſion to be awakened or increaſed, theſe tales may prove uſeful and inſtructive; to thoſe who poſſeſs lively and ſtrong feelings they will be leſs ſerviceable; tending perhaps to ſoften, and relax too far, minds which require rather to be fortified and invigorated, to prepare them for encountering the trials and ſeverities of real life.

DIVINITY.

ART. 25. *A Sermon, preached before the Lords Spiritual and Temporal, in the Abbey Church of Weſtminſter, on Tueſday, June* 1, 1802, *being the Day appointed by his Majeſty's Proclamation for a General Thankſgiving to Almighty God, for putting an End to the late bloody, extended, and expenſive War. By Henry William Lord Biſhop of Cheſter.* 4to. 1s. 6d. Rivingtons. 1802.

The Right Reverend preacher draws a very appoſite parallel, from the condition of the Iſraelites at the cloſe of David's life, when they were at reſt from their enemies on every ſide, to that of this country. As David earneſtly exhorted his ſubjects to ſhow their gratitude by their piety, to ſet their hearts and their ſouls to ſeek their God, ſo does the Biſhop exhort his countrymen, to ſhow their ſenſe of the evident agency of Providence in their favour, by adopting the conduct which David recommends, by increaſed devotion to the ſervice of our Divine Benefactor, and by purification of life. This animated diſcourſe concludes with acknowledgments to thoſe who, under Providence, have been the chief cauſes of our preſent happineſs; thoſe who hazarded their lives for us; thoſe who combined commercial engagements with military ſervice; to the order of the clergy; and, in a more eſpecial manner, to our beloved Monarch.

ART. 26. *A Sermon, occaſioned by the Death of John, Earl of Clare, Lord Chancellor of Ireland, and Vice-Chancellor of the Univerſity. Delivered in the Chapel of Trinity College, Dublin, on Sunday, the* 7*th of February*, 1802. *By the Rev. William Magee, D. D. Senior Fellow of Trinity College, Dublin, and Chaplain to his Excellency the Lord-Lieutenant.* 8vo. 43 pp. 1s. 6d. Dublin, ſold by Mercier, Angleſea-Street; Cadell and Davies, London. 1802.

By the ſudden manner in which the career of that diſtinguiſhed perſonage, Lord Clare, was interrupted, and finally terminated, a moſt awful leſſon was given of the uncertainty of life, and the fallaciouſneſs of the moſt flattering hopes; and though the preacher recurs in his text, and in the opening of his diſcourſe, to the example of Hezekiah, his hearers probably had their minds more cloſely intent on the recent inſtance, which had fallen within their own knowledge. The powers of Dr. Magee have long been held in eſtimation, and lately have been more completely evinced by the moſt learned and uſeful exertions*, nor have they been unſucceſsful here, in decorating with new attractions, even the much-worn ſubject of reflections on mortality.

The preacher next proceeds to the character of Lord C. which certainly preſented a fair and ample ſcope to his eloquence. He particularly expatiates upon his bold and manly character as a politician, and his

* See the account of his Sermons on Atonement, Brit. Crit. vol. xix. p. 501.

diſpatch

diſpatch and integrity as a judge. In the former view, after deſcribing with proper force the peculiar dangers of the times in which Lord Clare had held his high ſtation, Dr. M. concludes by ſaying, that " he remained firm and unmoved: he ſtepped not for a moment from the poſt of duty and of danger; and ſought no ſafety from the perils which aſſailed him, ſave what might ariſe from preſenting to them a bold and manly front." P. 20.

To the religious character of Lord Clare, a ſtrong teſtimony is drawn from his will, containing, as the preacher ſays, " not the effuſions of a mind ſtartled into an artificial piety, at the nearer view of approaching diſſolution," but at a time of health and vigour, in December, 1800. The words cited are theſe:

" I earneſtly entreat for pardon of my ſins from Almighty God. I am truly ſenſible of and grateful for the many bleſſings, which, through his mercy and goodneſs, I have enjoyed in this world; and bow, as becomes me, with reſignation to ſuch afflictions as have been viſited upon me; hoping, through the mercy and mediation of my Redeemer, his bleſſed Son, for ſalvation in the next world."

Theſe words undoubtedly expreſs the genuine feelings of a Chriſtian; and we are happy in thus contributing to make more known an important part of the character of a great ſtateſman, of neceſſity leſs open to obſervation, than his abilities, acquirements, or public conduct.

ART. 27. *The Sin of Schiſm: a Sermon, preached at the Pariſh Church of Rempſtone, Nottinghamſhire, on Sunday, July 6, 1800. By Edward Pearſon, B. D. Rector. Second Edition.* 12mo. 35 pp. 6d. Tupman, Nottingham; Rivingtons, and Hatchard, London. 1801.

It muſt always give us pleaſure, when ſuch diſcourſes as this have ſo rapid a ſale, that we ſee them for the firſt time in a ſecond edition. From 1 Cor. i. 10, Mr. Pearſon proves ſo completely the ſinfulneſs of Schiſm, that were not our violent Methodiſts and other ſectaries, who admit the truth of the Apoſtles' Nicene and Athanaſian Creeds, " among thoſe, whoſe heart is waxed groſs, whoſe ears are dull of hearing, and who have cloſed their eyes, leſt they ſhould ſee with their eyes, and hear with their ears, and underſtand with their heart;" we ſhould think it impoſſible for one of them to read this Sermon, and not immediately return to the Church from which they have ſo cauſeleſsly ſtrayed. Where all is excellent, it is difficult to make a ſelection; but the following argument ſeems peculiarly worthy of attention.

" It cannot be pretended, that our Church requires, as a condition of communion, any thing *unlawful*; and certain it is, that whoever departs from it, without being able to aſſign this as the reaſon of his departure, muſt incur, in a greater or leſs degree, the guilt of the ſin, againſt which we are cautioned in the text. I do not deny, indeed, that our Church may require from thoſe, who offer themſelves as its *miniſters*, conditions of admiſſion to that office, to which they cannot, perhaps, conſcientiouſly ſubmit. For they ought to be convinced, not only that there is nothing *ſinful* in the *form of worſhip*, in which they undertake to officiate; but that the *doctrines*, which they are required to teach, are *true*. A conviction of the firſt of theſe is all that the

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laity are concerned in; a conviction of the latter, though in itself by proper means attainable, they are not called upon to declare, nor have they, in general, the proper means of attaining it. But, in every regular church, a conviction of both is very properly expected, and a declaration of the conviction demanded, of all those, who offer themselves as its *ministers*. Now it too often happens, that persons who cannot bring themselves to comply with this demand, but who are yet desirous of being employed as ministers, are very industrious in endeavouring to form separate congregations. This, however, is no justification of those, who may thus be prevailed on to separate from the Established Church. It concerns them to take care, that, in their separation, they fall not under the description of those, whom the Apostle censures, as *not being able to endure sound doctrine*; who, *after their own lusts, keep to themselves teachers, having itching ears; turning away their ears from the truth, and being turned unto fables*. To him, who employs himself in promoting a separation from the Church, it might be right to say—"With your opinions, Sir, you may be justified in avoiding the *ministry* of the church; but it does not follow, that you are justified in separating yourself from its *communion*; much less, that you are justified in persuading *me* to separate."

To this reasoning, we can conceive no reply possible to be made by him who admits, that there is nothing *sinful* in the *form of our worship*. In the Dedication of this Sermon to the High Sheriff of the County of Nottingham, in consequence of whose suggestion it was published, the author acknowledges that some of the arguments made use of in the middle part of it, were selected from Dr. Rogers's *Persuasive to Conformity*; but, from whatever source they may have been drawn, we intreat our readers of every description, to weigh their force in the balance of equity. If, indeed, there be any, who, from worldly considerations, "leave that form of worship, which, in their hearts, they approve and prefer, and not only countenance by their attendance, but take part in the administration of a different one, it cannot be expected," as the author observes, "that any thing urged in this discourse will have much effect upon *them**. Such men, as they seek a prize different from that, which religion, in any form, has to offer, if they succeed in their particular purpose, *have their reward*, and must not expect to find in it those spiritual satisfactions, those joyful retrospections of the past, and those still more joyful lookings forward to the future, which the religious man only can experience."

"* By some it will hardly be believed, that there are those, who consider their attendance at church as a personal favor conferred on the officiating clergyman, and who regulate their conformity to the establishment by their affection towards its ministers. I have witnessed the effects, in this respect, of a clergyman's conduct; and have often seen the conferring of a favor returned, and the withholding of one resented, on the following Sunday: nay, I have heard of a person, who, in a negotiation with his pastor on some temporal concern, threw out, by way of threat, as an argument for obtaining a better bargain,—*I hope, Sir, you will not drive me away from the Church!*"

ART.

ART. 28. *The Influence of the Female Character upon Society, conſidered more eſpecially with Reference to the preſent Criſis; in a Sermon, preached in the Pariſh Church of St. John, at Hackney, on Sunday, November* 22, 1801. *By the Rev. Henry Handley Norris, M. A.* 8vo. 59 pp. 1s. 6d. Rivingtons.

Profeſſor Robiſon, in his celebrated book, entitled "Proofs of a Conſpiracy," has taken occaſion, from ſome attempts of the German Illuminati, to ſeduce women to be their agents in corruption, to expatiate upon the importance of the Female Character to ſociety, and to write an eloquent and intereſting addreſs to our countrywomen, to maintain their exalted rank and virtuous influence in a Chriſtian community. Mr. Norris, taking for his text the firſt four verſes of chap. iii. in the firſt Epiſtle of St. Peter, has laboured to place the ſame exhortation on ſcriptural grounds alſo, and to leave nothing untried to give it full and permanent effect. The admonition of the Apoſtle is indeed beautiful and touching, recommending wives to cultivate the affections of their huſbands, "that if any obey not the word, they may, without the word, be won by the converſation of their wives; whilſt they behold their chaſte converſation coupled with fear." This paſſage moſt powerfully implies the influence poſſeſſed by virtuous females for the benefit of the other ſex, and gives occaſion to the preacher to expatiate, with effect, on the topic he has choſen for diſcuſſion. The publication may be conſidered as conſiſting of two parts. The Sermon itſelf collects and enforces the ſcriptural paſſages which illuſtrate the powerful influence of females, in producing good or evil effects, according to their character; and the notes contain copious extracts from Profeſſor Robiſon's book, conveying illuſtrations of the ſame topic, from various grounds of hiſtory and argument. "Wonderful indeed," ſays he, in the concluſion, "is the harmony, which appears, between what he (Profeſſor Robiſon) has advanced, and what the inſpired penmen have recorded for our admonition; and I cannot ſuppreſs the hope, that the ſetting forth this harmony may be a means of arreſting the attention of the female members of the community to his affectionate admonition to them." May his endeavour be attended with ſucceſs! which the docile and amiable diſpoſitions of our countrywomen, in general, give the ſtrongeſt reaſon to hope and to expect.

ART. 29. *A Sermon, preached on the Day appointed for a Public Thankſgiving for the Reſtoration of Peace, Firſt of June,* 1802. *By the Rev. John Clarke, LL. B.* 4to. 1s. 6d. Woodbridge, Loder. 1802.

The preacher compares the late and preſent circumſtances of this country with thoſe of Judea in the reign of Jehoſophat. With great vigour of ſtyle and ſtrength of argument, he points out the aggreſſion of the enemy, the advantages of having recourſe to religion in the hour of diſtreſs, the wiſdom of reſtraining the paſſions, the manifeſt interpoſition of Providence in our behalf, and its conſequent and imperious claim upon us all for a reformation of manners. This will enſure the laſting reign of piety and benevolence.

ART.

ART. 30. *A Sermon, preached in the Chapel of Goſport, on Sunday the 14th of February, 1802, being the yearly Meeting of the Children educated at the Charity Schools in the Town of Goſport. By Edmund Poulter, M. A. Prebendary of Winchester.* 8vo. 1s. White. 1802.

This is a very animated exhortation to this particular branch of charity; and it appears, that the condition and circumſtances of theſe Charity Schools of Goſport, in all reſpects juſtify the warm eloquence, and energetic zeal of the preacher.

ART. 31. *A Call for Union among the Members of the Eſtabliſhed Church, enforced by a brief Review of the injurious Tendency of Controverſies and Contentions among real Chriſtians.* 12mo. 16 pp. 3d. Bulgin, Briſtol; Longman and Rees, London. 1802.

This diſcourſe contains a conciſe yet ſtriking view of the diviſions, which have at all times ſubſiſted among Chriſtians, with an examination of their cauſes, and an earneſt exhortation to prevent, in the preſent day, their moſt pernicious effects. The author neither avows his name, nor betrays his attachment to any particular diviſion of opinions; but very manifeſtly diſplays the ſpirit of a ſincere Chriſtian.

ART. 32. *A ſhort and plain Preface to the Bible; being an Attempt to reſcue that Sacred Volume from Obſcurity, Indifference, Inattention, and Neglect. Pointing out the manifold prophetic and palpable Alluſions to the great Event of our Redemption, which in the common and curſory Manner in which it is read are apt to eſcape our Obſervation. Selected in great Part, and abridged from the Works of our moſt able Commentators, and moſt eminent Divines; and compriſed in a plain and perſpicuous point of View, under the Hope of promoting a more ſerious, a more general, and more profitable Study of the Holy Scriptures. Deſigned as a uſeful Appendage to be prefixed to the blank Leaves of every Family Bible, in every Chriſtian Family, where too oft,*

Neglected on the Shelf th' important Treaſure ſleeps.

By James Wickins, Eſq. 4to. 15 pp. 6d. or 5s. a Dozen. Collins, Saliſbury. 1802.

The copiouſneſs of Mr. Wickins's title-page ſeems to flow from the earneſtneſs of his zeal to do good; and that zeal is happily free from all impure and abſurd mixture. The particulars collected in this ſhort Preface may be uſeful to many readers, and therefore its circulation, as a cheap pamphlet, may be ſerviceable to the cauſe of truth. A more copious, or more methodical collection, might be leſs attractive to the careleſs or indolent reader; and it is wiſe to make proviſion for all.

ART. 33. *A Sermon on the Peace, preached at Barnſtaple, on the Firſt of June, 1802. By the Rev. Richard Taprell.* 4to. 1s. Mawman. 1802.

We may very conſcientiouſly praiſe the good intentions of the preacher; but there does not appear any thing, in the ſubſtance or argument

gument of his diſcourſe, of importance or novelty enough to demand its publication. It is inſcribed to Lord Nelſon.

ART. 34. *A Diſcourſe, addreſſed chiefly to Parents, on the Duty and Advantages of inoculating Children with the Cow Pock, preached in the Chapel of St. Edmund, in Dudley, on Sunday, February* 14, 1802. *By Luke Booker, LL. D. Miniſter of the ſaid Chapel.* 4to. 1s. 6d. Hatchard.

The efficacy of vaccine inoculation is now ſo happily eſtabliſhed, that it certainly becomes a matter of public duty, to recommend its univerſal practice. This is done with great vigour and earneſtneſs in the above Diſcourſe. Such and ſo fortunate is the progreſſive advancement of ſcience, that we have in our poſſeſſion a ſermon, by a very pious and good man, preached at no very diſtant period, in which *the folly and the ſin* of inoculation is pointed out and diſcuſſed with extraordinary zeal and energy!!

ART. 35. *Self-Employment in Secret. Left under the Hand-Writing of the Rev. Mr. Corbet, late of Chicheſter. A new Edition. By William Unwin, M. A. Rector of Stock cum Ramſden-Belhouſe, Eſſex.* 12mo. 106 pp. 1s. Rivingtons. 1801.

Theſe very pious, but ſomewhat deſultory meditations and reflections, of a Chriſtian racked by bodily pain (that of the ſtone) were "ſet down" betwixt the years 1663 and 1680, and have been repeatedly edited. The panegyric upon them, at p. 4, is leſs ſatisfactory to us than that by Mr. Howe, at p. 6. "Here are vivid repreſentations of faith, love, and an heavenly mind; of humility, meekneſs, ſelf-denial; and entire reſignation to the will of God in their firſt and continued motions."—"Here it may be ſeen how an heart, touched from above, works and tends thitherward; how it depreſſes itſelf in humiliation, dilates itſelf into love, exalteth itſelf into praiſe, ſubmits itſelf under chaſtenings; how it draws in its refreſhings and ſuccours as there is need." P. 6. The reaſon aſſigned by the editor, at p. 8, for a new edition of this tract, is creditable to his judgment and piety: "The gloomy apprehenſions which ſeem to have crept in among ſome pious people concerning the Almighty, as though he was an angry arbitrary Monarch, rather than their reconciled Father, "full of mercy and compaſſion," were a further inducement to republiſh this little volume, which ſeems happily united to prevent the growth of ſuch miſconceptions; whereby (Ezek. xiii. 22) the hearts of the righteous are made ſad, whom God has not made ſad"; whereby too the bright luſtre of that pure and undefiled religion they profeſs, has been greatly diminiſhed in the eye of thoſe, who are not the friends of evangelical truth."

ART. 36. *An Apology for the Sabbath. By John Prior Eſtlin.* 8vo. 48 pp. 1s. 6d. Briſtol printed; Johnſon, &c. London. 1801.

This is a well-written, ſenſible, and well-argued diſcourſe, in favour of the religious obſervance of the Sabbath. It is improperly, in our opinion, termed *an Apology*; ſince it is not ſo much a reply to objections, as an enforcement of reaſons in its favour. Many Chriſtians

tians indeed, with reaſon, wiſh that the word Apology, which has lately been rather faſhionable, were baniſhed altogether from ſubjects ſo ſacred; ſince the mere implication, that the Word, the Ordinances, or the Wiſdom of God can require *an Apology*, has ſomething in it irreverent and improper.

Mr. Eſtlin, who appears by his Dedication to have preached to the ſame ſociety of Diſſenters at Briſtol for thirty years, is juſtly earneſt, though temperate, in his arguments for this ſacred obſervance; which, from the reference in the fourth commandment to the creation, as its primary cauſe, he conſiders as of univerſal obligation. He takes part with thoſe writers, who conſider the Sabbath as not firſt eſtabliſhed at the giving of the Jewiſh law, but as a patriarchal rite; and he defends the change of the day, to the firſt day of the week, or *the Lord's Day*, under the Chriſtian Covenant, with the ſtrongeſt arguments. He even ſuggeſts, but with leſs reaſon on his ſide, that the *firſt day* was poſſibly the day of patriarchal obſervance. In contending for this eſtabliſhment of a Sabbath from the beginning, he oppoſes ſeveral great names, as Selden, Limborch, Le Clerc, Beauſobre, and Paley, with ſome others, whom he treats with more reſpect than they deſerve; ſuch as Geddes, Evanſon, &c. but he depends upon argument, and he makes an able uſe of it. The diſcourſe is of the ſound and uſeful kind; and may be recommended, with propriety, to Chriſtians of all denominations.

LAW.

ART. 37. *Anguis in herba! A Sketch of the true Character of the Church of England and her Clergy: as a Caveat againſt the Miſconſtruction of artful, and the Miſconception of weak Men, on the Subject of a Bill about to be brought into Parliament, for the Reviſal of certain Eccleſiaſtical Statutes, concerning Non-reſidence, &c. &c. &c. The Second Edition. By the Rev. James Hook, M. A. F. S. A.* 8vo. 86 pp. 2s. 6d. Ginger, Old Bond-ſtreet. 1802.

The leading ſubject, or primary occaſion, of this tract being the famous ſtatute againſt Non-Reſidence, we ſhall claſs it, as we have thoſe of Dr. Sturges and others on the ſame ſubject, under the title of Law. Whether with ſtrict propriety, in any of the inſtances, does not deſerve much conſideration.

Mr. Hook, a young man of good talents and acquirements, has been induced, in the preſent inſtance, to take up the pen, for the laudable purpoſe of defending the character of the Clergy at large againſt the inſinuations which, through the medium of this diſcuſſion, have been circulated by inſidious enemies. He was particularly excited to this interpoſition, by the appearance of a tract (of which we ſhall ſoon take further notice, entitled "the Neceſſity of the Abolition of Pluralities and Non-reſidence;" which he conſiders, though mild and urbane in manner, as of the moſt hoſtile tendency and deſign. Were it poſſible to find room for an extended notice of every tract, which, by the importance of its ſubject, or the ability of its execution, might

appear

appear to deſerve it, this now before us would be ſo diſtinguiſhed; and, in placing it in this part of our Review, we may be conſidered as virtually apologizing to ſome other writers, whom we have been reluctantly obliged to treat in the ſame manner.

The author of this tract opens it by a ſpirited and honeſt avowal of his general opinions; including ſome able remarks on the events and diſpoſitions of modern times. He declares againſt Jacobiniſm, and aſſerts the right of employing the example of the French Revolution againſt its partizans, in ſpite of their attempts to throw diſcredit on ſuch arguments. He ſpeaks, therefore, boldly againſt thoſe "who have been guilty of the vileſt exceſſes to overthrow the government of ONE—for what? to ſubſtitute the government of another ONE." He conſiders the late attacks againſt the Church and Clergy, in various forms, as proceeding from the ſpirit of Jacobiniſm; and undertakes, with a becoming confidence, (becauſe juſtified by the truth) to vindicate the character of his order; oppoſing the corruptions of Chriſtianity, wherever found, not to any ideal model of perfection, but to the "virtues and excellence of our preſent eſtabliſhment, as corrected and amended, by the progreſs of civilization, and the acceſſion of talent: to our Church, as it now ſtands, ſteady to the true and unſophiſticated worſhip of God, bereft of all its groſſneſs, purged of its ſuperſtition, and ſerved by a clergy, whoſe principles, talents, and deportment as a body, or taken individually, whoſe utility and beneficial exertions, as members of the community, may challenge Europe for a parallel, at any period of its hiſtory."—"Perfection," he adds, "is not an attribute of human nature; it ſtands out of the mortal œconomy;"—but if, in remote periods, the balance of the Church was againſt the good, it is now reverſed, "and the exception applies to the defaulters." P. 12.

One artifice of thoſe who would raiſe an argument againſt our Church from thoſe arrangements, which ariſe from the ſcantineſs of its revenues, is to decry curates, as inadequate to the charge put upon them. Theſe he ſtrongly and juſtly vindicates; pointing out, as the truth demands, "that the curate has received as regular an education, has produced to the Biſhop as certified teſtimonials, and (if he be a prieſt) has been admitted into the boſom of the Church under the ſame form and ordination as his neighbour the vicar or the rector, —as our metropolitan himſelf. Nay further, if he take all the beneficed clergymen of the eſtabliſhment, the dignitaries of the Church, and the Biſhops at their head, I verily believe he will find (with very few exceptions) *that they have all*, at one period of their lives, *ſerved the office of curate:* and yet, were any foreigner, ignorant of the nature of our church polity, to peruſe the treatiſe before us [on the abolition of Pluralities] he muſt neceſſarily conclude the office of curate to be at leaſt, like that of the early deacons, a ſort of attendant upon the temple, and upon the ſuperior Clergy, whoſe humbleneſs may be ſuited to their employment, but who could never be preferred to the ſacred offices of reading or preaching the word of God." P. 18.

Theſe obſervations are of much moment; becauſe, in their blind zeal for amendment, the *would-be* reformers of the times would not only vilify the whole body of curates, but, without warning or remorſe,

morſe, would deprive them at once of their ſubſiſtence. Reforms, to be ſafe and uſeful, muſt be temperate and gradual; attaching rather upon future aſpirants than preſent occupiers. Mr. H. proceeds to give a correct and clear ſketch of the hiſtory of our Church, illuſtrative of its principles, temper, and gradual improvements; and contraſts the preſent reſtriction of Pluralities with the enormous abuſe of them in former times, when one incumbent frequently held from five to fifteen benefices. A more equal diſtribution of the value of preferments appearing to be impracticable, eſpecially ſince the ſpoliation of the church revenues by Henry VIII. he concludes, as others have done, that Plurality is the only remedy for inequality; and he argues ſtrongly, that, under its preſent reſtrictions, it is not pernicious.

We have been led inſenſibly to give a longer account of this tract than we uſually introduce into this part of our Review; and, after all, we have omitted much that deſerves to be mentioned: nothing remains, but to recommend the publication itſelf to the peruſal of all who feel an intereſt in examining the ſubject.

ART. 38. *A full Report of the Proceedings on the Second Trial in the Cauſe, Kerſlake againſt Sage and Others, Directors of the Weſtminſter Inſurance Office, including the Evidence and Opinions of Doctors Carmichael Smyth, Crighton, Willich, Reynolds, Latham, and Blane, on Caſes of Pulmonary Conſumption, faithfully taken in Short-Hand, &c.* 8vo. 131 pp. N. Row, Great Marlborough-Street.

The cauſe here detailed is highly intereſting, and was inveſtigated by the court with attention ſuited to its importance. It had been tried before, and in that, as well as in the preſent trial, the jury gave a verdict in favour of the claimant againſt the Office. The following is a brief outline of the caſe, as it was ſtated and admitted by the parties.

In March, 1799, Mr. Robſon, ſince deceaſed, applied to Mr. Kerſlake, through the medium of Mr. Howard, a money-broker, for the loan of 360l. for which Mr. Robſon was to grant an adequate annuity during his life. The terms were ſettled, and Mr. Kerſlake agreed to lend the money, provided the Weſtminſter, or any other public office, would inſure ſo much on the life of the grantor. Mr. Howard took Mr. Robſon to the Weſtminſter Inſurance-Office, where, after making the uſual enquiries, relative to his age, habits of living, and the general ſtate of his health, the Directors agreed to inſure the propoſed ſum upon his life. The policy was therefore executed, the premium paid, and Mr. Kerſlake lent Mr. Robſon the money. On the 13th of the following December, Mr. Robſon died, of which the claimant, Mr. Kerſlake, gave notice to the Office, and, at the proper time, applied for the ſum inſured, 360l. But the Directors of the Office, having in the interim been informed that Mr. Robſon was not in a good ſtate of health, agreeably to the diſpoſition made at the time when the policy was granted, refuſed to pay the money.

To underſtand the force of this objection, it is neceſſary to obſerve, that, by the rules of the Inſurance-Offices, every perſon propoſing to

make an insurance, is required to sign a testimonial, importing, that the party on whose life the money is to be insured is in a good state of health, and not subject to any disease that has a tendency to shorten life. On enquiry, it appeared that Mr. Robson had been attacked in the month of August, 1797, with hemorrhage from his lungs, and in February, 1799, he had suffered a second attack, more violent than the first, from which he was however recovered. The Office considering this recurrence of the hemorrhage as a proof of disease existing in the lungs, contended, that the averment, that Mr. Robson was in a good state of health, and not subject to any disease having a tendency to shorten life, was not true, and consequently that the policy was forfeited. But the jury collecting from the evidence of the physicians, who were examined on the occasion, that though hemorrhage from the lungs frequently lays the foundation of consumption, and when occurring without any great violence being suffered, is always to be suspected, yet that persons do sometimes recover under those circumstances, and live many years after, without falling into that disease, they established the policy. In this case also it came out, that the deceased had been extremely intemperate several weeks previous to his death, had taken violent exercise, and exposed himself inordinately to cold and wet, causes sufficient in themselves to occasion his death, without recurring to any previous disease. They might also probably consider, that as the Offices always examine the parties, on whose lives any sum of money is proposed to be insured, as to their health and general mode of living, and take references from them to such medical or other friends, as may be likely to give them the necessary information on those points, prior to their agreeing to make the insurance, if they suffer themselves to be imposed on, by taking the suffrages of improper persons, they ought to bear the consequences, and not attempt to shift the loss on the purchasers of the annuities, who ordinarily have no acquaintance, or knowledge of the grantors, and who would not lend their money if the Office were to refuse to insure it. In this case, the sum proposed to be insured being small, it does not appear that the Office made any enquiry as to the state of Robson's health, except of himself, and of Howard, whom they consider as the agent of Kerslake, he having obtained the policy for him. But the Offices know very well, that though the broker transacts the business, both for the borrower and lender, he is properly only the agent for the person who borrows the money, by whom he is paid for his trouble, and that he is interested in getting the policy, as unless that is obtained the bargain will not be completed. The Offices ought not, therefore, to accept the testimony of the broker, as to the state of health of the person proposing to grant an annuity, unless he is known to them to be a person of integrity, and worthy of credit. The case is well drawn up, and the observations by the editor are judicious, and will be read by persons engaged in this kind of traffic with satisfaction.

NATURAL

NATURAL HISTORY.

ART. 39. *Prodromus Lepidopterorum Britannicorum. A conciſe Catalogue of Britiſh Lepidopterous Inſects, with the Times and Places of Appearance in the winged State. By a Fellow of the Linnæan Society.* 4to. 46 pp. Holt printed; ſold by Hurſt, Paternoſter-Row. 1802.

We have but one objection to the title of *Prodromus*, which is, that it is a ſnare to unclaſſical naturaliſts; who, as we have heard in inſtances beyond number, uniformly call it Prodrōmus, in defiance of the laws of metre, and the genius of the Greek language. With due caution then, that its name is to be called *Pródrŏmus*, we ſhall not heſitate to recommend this little tract, which is the forerunner of a complete account of Britiſh Moths, Butterflies, &c. under the title of *Lepidoptera Britannica*. For the purpoſe of rendering that account perfect, a method has been adopted, which may with great advantage be imitated in other departments of Natural Hiſtory. A ſociety has been formed, poſſeſſing a public Cabinet, called in this inſtance the AURELIAN CABINET, to which every member of the ſociety agrees to give up, from his private collection, every *Lepidopterous inſect* not already contained in it. By this method have been aſſembled, "upwards of eleven hundred ſpecies, and above three hundred ſtrong varieties, many of which will probably, on future inveſtigation, be aſcertained as diſtinct ſpecies." It will be evident, on the ſlighteſt conſideration, how very efficacious a method this is, for inveſtigating any particular branch of Natural Hiſtory within a certain diſtrict.

This Catalogue conſiſts only of three columns; the firſt containing the trivial name, the ſecond the time, and the third the place, of appearance. The generic names are prefixed to each diviſion.

POLITICS.

ART. 40. *Conſiderations on the Debt on the Civil Liſt. By the Right Hon. George Roſe, M. P.* 8vo. 1s. 6d. Hatchard. 1802.

As much miſconception had prevailed on account of the debt on the Civil Liſt, a queſtion lately agitated with great ſolemnity in Parliament, Mr. Roſe, who, from his ſituation, had the moſt perfect knowledge of the ſubject; and who, from his character, inſpires confidence, has given the public this plain ſtatement.

The writer forcibly obſerves, that in arithmetic there is no eloquence to perſuade, no partiality to miſlead; he has therefore contented himſelf, with giving a very intelligible repreſentation of the progreſſive expences of the Civil Liſt; and will ſatisfy the candid examiner, that the increaſe of the expenditure is imputable, neither to the extravagance or corruption of the late Adminiſtration, but is to be fully juſtified by unavoidable circumſtances.

ART. 41. *A Memoir of Tranſactions that took place in Saint Domingo in the Spring of* 1799; *affording an Idea of the preſent State of that Country; the real Character of its black Governor, Touſſaint L'Ouverture; and the Safety of our Weſt-India Iſlands from Attack or Revolt; including the Reſcue of a Britiſh Officer under Sentence of Death. By Captain Rainsford, Twenty-four Years an Officer in his Majeſty's Army.* 8vo. 31 pp. 2s. 6d. Lawrence, Strand. 1802.

Although this Memoir does not, in our opinion, perform, in its full extent, what the foregoing title-page would lead us to expect, it is, conſidering the ſhort time and untoward circumſtances of the author's viſit to St. Domingo, by no means uninſtructive and unintereſting. It appears, that the author was driven, by ſtreſs of weather, in his paſſage from Jamaica to the Windward Iſlands, in an American veſſel, into the harbour of Cape François; and, paſſing for an American officer, was well received there, and ſuffered to remain unmoleſted till the ſhip had been repaired; but, after his departure from thence, having incautiouſly landed in another part of the iſland, he was ſeized, tried, and condemned as a ſpy, and eſcaped only by the liberality and clemency of Touſſaint; who, on being appriſed of the ſentence, gave immediate orders for his releaſe. His account of Cape François ſhows to what a ſtate of deſolation it had been reduced, even before the laſt fire, by which that city, and almoſt all the ſea-ports, ſuffered on the landing of the French troops. Conſidering all the additional calamities which that colony has undergone ſince it was viſited by Captain Rainsford, the opinion of thoſe, who think it will be a work of time and difficulty completely to reſtore its commerce and opulence, ſeems, in a great degree, confirmed. His deſcription of Touſſaint's troops gives a very high idea of their numbers, zeal, and even diſcipline; and he ſcruples not to declare his opinion, that they would be found (in that iſland) invincible by the French armies. Subſequent events have ſhown that he overrated their proweſs or their advantages. A ſhort character and deſcription of Touſſaint may be found at p. 20.

Captain Rainsford ſeems to think, contrary to the general opinion, that our Weſt-India poſſeſſions would not have been endangered by the permanent eſtabliſhment of a black government in St. Domingo.

ART. 42. *Porcupine's Works, containing various Writings and Selections, exhibiting a faithful Picture of the United States of America, of their Governments, Laws, Politics, and Reſources; of the Characters of their Preſidents, Governors, Legiſlators, Magiſtrates, and Military Men; and of the Cuſtoms, Manners, Morals, Religion, Virtues, and Vices of the People: comprifing alſo a complete Series of Hiſtorical Documents and Remarks; from the End of the War in* 1783 *to the Election of the Preſident in March,* 1801. *By William Cobbett. In Twelve Volumes.* 8vo. 5l. 5s. Cobbett and Morgan. 1801.

Theſe are the collected writings of a man, whom we long praiſed and patronized, though unknown to us; admiring the rough ſpirit of

his ſtyle, and having at that time much reliance on his integrity. But as we have lately experienced, to our own certain conviction, that when his paſſions are inflamed (a thing which ſeems eaſily to happen) *he no longer regards either juſtice or truth*, we feel diffident of much that we have ſaid in his behalf; and cannot regard ourſelves, nor recommend to others, what he calls his Works, as worthy of any careful examination.

MISCELLANIES.

ART. 43. *A brief Sketch of the principal Features which diſtinguiſh the Character of his preſent Majeſty*, GEORGE THE THIRD. *By T. Dutton, A. M. Intended as an Accompaniment to the Print publiſhed in Commemoration of the providential Preſervation of his Majeſty's Life, at Drury Lane Theatre, May* 15, 1800. 12mo. 127 pp. Riley, Warwick-ſquare, Newgate-ſtreet. 1802.

The print to which this book is an humble attendant is a work of conſiderable merit; it contains a fine portrait of his Majeſty, from a painting in enamel by Collins, with allegorical accompaniments, alluding to the diſtinguiſhed event which it commemorates. The picture was painted for the Queen, by R. Corbould; and has been engraved with great ſpirit, by that veteran artiſt Bartolozzi, near the age of eighty. A moſt copious liſt of ſubſcribers proves, that a work on ſuch a ſubject cannot want patronage. Of the brief Sketch, as it is denominated, we wiſh it were poſſible to ſay, that it is in any degree worthy of the topic on which it is employed. The ſtyle is at once inflated and weak, pompous and nonſenſical; and the expreſſions often imply the contrary to what they profeſs. What writer in his ſenſes would ſay, by way of praiſe, that he "would only *contraſt* [inſtead of *compare*] the principles of his Majeſty's ſpeech with his conduct, his *profeſſions* with his *practice*," P. 30. If there be nothing inſidious in this, it is beyond the common reach of abſurdity; but, by the author's quoting the moſt unjuſt and virulent defamer of his Majeſty, as "a writer of diſtinguiſhed celebrity," we ſhould ſuſpect the former.

The print will live; but for the panegyriſt, the beſt that can be wiſhed for him is, that his performance may ſleep, as it will, in profound oblivion.

ART. 44. *A new Hiſtory of Great Britain, from the Invaſion of Julius Cæſar to the preſent Time; exhibiting to the Minds of Youth a Variety of inſtructive and pleaſing Information; and ſome Particulars, now firſt adapted to the Capacities of young People of both Sexes. The Whole calculated to operate as Moral Leſſons, while it contains every leading Trait of the Hiſtory of England, on a Plan nearly ſimilar to that of Dr. Henry. By the Rev. John Adams, A. M. Author of Lecturæ Selectæ, &c. &c.* 12mo. 4s. 6d. Law. 1802.

We have before had occaſion to recommend this author's exertions in behalf of ſtudious youth. The preſent publication does not perhaps

haps exactly anſwer the vaunting promiſe of its title-page, and it is printed on execrable paper; but, on the whole, it ſeems no improper introduction to the hiſtory of our country.

ART. 45. *The Pleaſing Preceptor, or familiar Inſtructions in Natural Hiſtory and Phyſics; adapted to the Capacities of Youth, and calculated equally to inform and amuſe their Minds, during the Intervals of more dry and ſevere Study. Taken chiefly from the German of Gerhard Ulrich Anthony Vielth, Mathematical Teacher at Deſſaw. Intended for the Uſe of Schools, and illuſtrated with Cuts. Two Volumes.* 12mo. 7s. Robinſons. 1802.

We have been ſo well pleaſed with the deſign and execution of theſe two little volumes, that we are inclined to regret they were not accompanied with better engravings, and printed on better paper; both are as bad as poſſible. We have not often ſeen two little volumes better calculated to promote the amuſement and inſtruction of young perſons.

ART. 46. *The Life of Touſſaint Louverture, Chief of the French Rebels in St. Domingo: to which are added, intereſting Notes reſpecting ſeveral Perſons who have acted diſtinguiſhed Parts in St. Domingo. By M. Dubroca. Tranſlated from the French.* 12mo. 2s. Symonds, 1802.

The reader is here preſented with the life of this moſt extraordinary character, by a Frenchman. How far it is entitled to credit, we pretend not to determine, but it is certainly amuſing. This man, whoſe name once inſpired univerſal terror, and who is certainly endowed with wonderful talents, both natural and acquired, has been ſent priſoner to France, to anſwer for preſumed crimes of treachery and treaſon againſt thoſe who, no great while ſince, extolled him as a hero.

ART. 47. *Multum in Parvo: or a brief Diſplay of more than a Thouſand Errors in each of the undermentioned Writers; Johnſon, Sheridan, Walker, Nares, Perry, Entick, and in the Works of other Philologiſts, who, in their Remarks on the Engliſh Language, have given Directions how to ſpeak inharmoniouſly and improperly. With original Obſervations on the Lancaſhire, Welſh, and Scotch Modes of Speaking. Alſo, (printed on One open Sheet) a radical Table of Words, unique in its Kind, and of peculiar Excellence. By W. P. Ruſſel.* 12mo. 108 pp. 1s. 6d. Barrat, 21, Portugal-ſtreet. 1802.

This gentleman writes in ſo facetious a ſtyle, where the ſubject ſeems not to demand any thing of the kind, that it is not always eaſy to comprehend his meaning. His ſtyle more reſembles that of our friend, the ancient Profeſſor of St. Omer's, than any other compoſition we have lately ſeen. His *Multum in Parvo* has unfortunately

been overlooked for ſome time, but a more recent tract comes immediately after this. How to deal with this curious *Verbotomiſt*, it is not eaſy to decide; he pronounces Reviews to be nuiſances; yet the public will probably continue to receive their opinions, even in oppoſition to their moſt doughty aſſailants; and of his ſmall publication we cannot but ſay, that it does not deſerve its Latin title ſo well as he ſeems to conceive. Small as it is, it might be reduced to a tenth part of its preſent ſize, by removing only the uſeleſs excurſions of the author's pen. That the author has ſome ingenuity, we will not deny; but it will require much regulation, to make it very uſeful to himſelf or the public. As to the particulars of his doctrines, we leave them to be diſcuſſed by the various authors from whom he diſſents.

ART. 48. *Hints to Legiſlators, to prevent Libels, and to increaſe Learning and Politeneſs; with ſatisfactory Arguments, to prove that the Reviewers are a ſet of mean daſtardly Writers, frequently ſcurrilous, and, on the preſent Plan, Nuiſances to Society. By W. P. Ruſſel, Verbotomiſt.* 12mo. 49 pp. 1s. Badcock. 1802.

We do not feel ourſelves called upon to enter the liſts with this *Verbotomiſt*; who begins, by pleading the cauſe of a friend of his, author of a pamphlet, which the Anti-Jacobin reviewers had cenſured. This author, however, admits, in a ſubſequent paſſage, that he is alſo "impelled by ſome wiſh to gratify *a little private revenge.*" His great objection to Reviews is, that each article of criticiſm is not ſigned with the name of the writer. We ſhall not here enter into a juſtification of the preſent practice, which long uſage has ſanctioned, and which, for ſeveral reaſons, is likely to be continued. Generally ſpeaking, the proprietors and conductors of Reviews, who are the reſponſible perſons, are well known, and their characters are pledged to the public for the due conduct of them; and the writers of particular articles are frequently ready to avow themſelves when any proper occaſion demands it. But to be expoſed to the retort of every cenſured ſcribbler, would be too irkſome for any man of credit to endure, though of no daſtardly temper. But Reviews, ſays this writer, are *nuiſances*, becauſe they "are the cauſe of ſuperficial knowledge." The ſame thing might be ſaid of all compendiums of ſcience, or abridgments of any extenſive work. Such publications have ſometimes produced ſuperficial ſcholars; yet, in ſeveral points of view, they are highly uſeful; and it remains to be proved, that all who read Reviews would, if no Reviews exiſted, read the works themſelves. This author is either not aware of the arguments in favour of Reviews, or purpoſely keeps them out of ſight. His friend (the author of the pamphlet) is more candid. He, in a Letter ſubjoined, profeſſes to know and reſpect many gentlemen concerned in Reviews, and to conſider their office as a *national advantage*. The Letter on Illuminations contains nothing worthy of particular notice. The notes in this pamphlet are very miſcellaneous, and rather deſultory. We met, however, here and there, with ſome juſt ſentiments. One paſſage, in particular, accounting for the moral conduct of ſome Infidel writers, we ſhould perhaps

perhaps have extracted; but that this author highly cenſures Reviewers for extracting paſſages, under the notion that they injure thereby the ſale of the works from which ſuch extracts are made.

ART. 49. *Aſtronomical and Geographical Leſſons; being an Introduction to the Uſe of the Globes; with a Variety of Problems and Examples, for the Uſe of Schools. By James Levett, Maſter of an Academy, Colcheſter.* 12mo. 2s. Badcock. 1802.

This is a perſpicuous and eaſy manual, to lead young people to the knowledge of the uſe of the globes, and may properly be recommended for that purpoſe.

ART. 50. *Obſervations on the Eſtabliſhment of a Royal Military College, for the Inſtruction of the Officers of the Britiſh Army, as propoſed by the Secretary at War.* 8vo. 29 pp. 1s. Egerton. 1801.

This tract contains a conciſe view, with much commendation, of the plan, ſuppoſed to originate from the higheſt military authority, for eſtabliſhing ſuch a College. But the writer does not confine himſelf to that ſubject; he proceeds to notice many things, which he conſiders as pernicious, in the preſent ſtate of the army, and ſtrongly recommends a reformation of them.

ART. 51. *A Diſſertation on Landed Property, ſo far as reſpects Manors, Farms, Mills, and Timber. By Robert Serle.* 8vo. 40 pp. 2s. 6d. Hatchard. 1802.

This author, in his Preface, ſtates that he was "employed, in the ſpring of 1800, by the Biſhop of Wincheſter, to carry into effect a plan for rectifying abuſes in ſome manors belonging to that See;" and that this circumſtance "afforded him frequent obſervation, and enabled him to form ſome concluſions on that ſubject." Theſe, which relate to the particulars mentioned in the title-page, are not thrown into a very regular form or method, but profeſſedly publiſhed as looſe hints, reſulting from experience. Moſt of them are ſuch as common ſenſe would ſuggeſt to any intelligent perſon employed in the management of an eſtate, or to any attentive landlord; but they may afford ſome inſtruction to perſons of little or no experience, who have ſuch concerns to manage; and, at all events, they may ſerve to draw the attention of landlords, and ſtimulate their enquiries into their own concerns. The ſuggeſtions reſpecting coppices (in page 22) are leſs trite than the reſt, and more likely to have eſcaped the notice of landlords and their ſtewards than any other of the author's remarks.

FOREIGN

FOREIGN CATALOGUE.

FRANCE.

ART. 52. *Hiſtoire des Mathématiques, dans laquelle on rend compte de leur progrès depuis leur origine juſqu'à nos jours; où l'on expoſe le tableau et le développement des principales découvertes dans toutes les parties des mathématiques, les conteſtations qui ſe ſont élevées entre les mathématiciens, et les principaux traits de la vie des plus célèbres: nouvelle édition, conſidérablement augmentée et prolongée juſque vers l'époque actuelle par* E. Montucla, *de l'inſtitut national. Tomes III. et IV. achevés et publiés par* Jerôme Delalande, *de l'inſtitut national;* with 19 Plates, and the Portraits of the late *Montucla*, and of Mr. *Delalande*. Price of the 2 voll. in 4to. 31 fr. 30 c. Paris.

It is now upwards of thirty years ſince Mr. *Montucla* publiſhed the firſt edition of the two firſt volumes of this work, which contain the Hiſtory of Mathematics to the end of the ſeventeenth century. This part was, however, incomplete; and the author made conſiderable additions to theſe two firſt volumes, which were likewiſe publiſhed about two years ago.

The third and fourth volumes, which we now announce, and which compriſe the Hiſtory of Mathematics from the commencement of the eighteenth century to the preſent time, had never before appeared; though it is, perhaps, more rich in this reſpect than any of thoſe by which it was preceded, being that of *Euler, Dalembert, Condorcet, la Grange, la Place, Delalande*, &c. The literary public has had the misfortune to loſe Mr. *Montucla*, when he was occupied in completing the two volumes. Of the third volume, the end was left imperfect by him, and a great part of the fourth; the defects of which are here very ably ſupplied by Mr. *Delalande*. To the third volume, he has prefixed a Preface, compoſed by himſelf; and has likewiſe added to the end of the fourth a Life of Mr. *Montucla*, together with ſuch a general Index to theſe two laſt volumes, as Mr. *M.* had ſubjoined to the two firſt. *Eſpr. d. Journ.*

ART. 53. *Oeuvres diverſes de* P. L. Lacretelle, *aîné. Mélanges de philoſophie, et de littérature, 3 Voll. in* 8vo. of about 550 pp. each; pr. 35 fr. Paris.

The works of Mr. *Lacretelle* form three collections, differing very much in their nature and ſubjects from each other; namely, 1. Miſcellanies of Philoſophy and of Literature; 2. Of Eloquence and judiciary Philoſophy; 3. Of political Philoſophy.

The pieces contained in theſe three collections, are the fruit of the labour of twenty-two years; they relate to three departments, literature, philoſophy, and the bar; having likewiſe been compoſed at three different epochs, before, during, and ſince, the Revolution; the parts which

which will, perhaps, attract the greateſt attention, appear now for the firſt time. *Ibid.*

ART. 54. *Cours complet d'hiſtoire-naturelle par* Buffon, Caſtell, Patrin, Bloch, Sonnini, Latreille, Brongniart, de Tigny, Boſc, Lamarck, *et* Mirbel, in 80 Voll. l. 18mo. of about 350 pp. each. Paris.

The very valuable and ſplendid work here announced is ornamented with about 1000 plates, repreſenting more than 4000 ſubjects, deſigned after nature by *Deſève*, who is deſervedly celebrated in this department, engraved under his direction, and highly finiſhed. This collection has been publiſhed in the following order.

1. *Théorie de la terre—Diſcours ſur l'hiſtoire naturelle—Hiſtoire naturelle de l'homme—Hiſtoire naturelle des quadrupedès—Hiſtoire naturelle des oiſeaux—par* Buffon, *claſſée par ordres, genres et eſpèces d'après le ſyſtème de* Linné, *avec les caractères génériques et la nomenclature linnéenne, par* René Richard Caſtel, *auteur du poëme des* Plantes, *et profeſſeur du Prytanée français.* Ornamented with 205 plates, repreſenting about 600 ſubjects.

2. *Hiſtoire naturelle des minéraux, par* E. M. Patrin, *membre aſſocié de l'Inſtitut national de France*; with 40 Plates.

3. *Hiſtoire naturelle des Poiſſons, avec des figures deſſinées d'après nature par* Bloch; *ouvrage claſſé par ordres, genres et eſpèces d'après le ſyſtème de* Linné, *avec les caractères génériques; par* René Richard Caſtel, *&c.* ornamented with 160 plates, repreſenting about 600 ſpecies of fiſh.

4. *Hiſtoire-naturelle des reptiles, avec figures deſſinées d'après nature, par* Sonnini, *homme de lettres, naturaliſte, et* Latreille, *membre aſſocié de l'inſtitut national*; with 54 plates, repreſenting 150 different ſpecies of ſerpents, vipers, ſnakes, lizards, &c.

5. *Hiſtoire naturelle des inſectes, compoſée d'après* Réaumur, Geoffroy, Degeer, Rœſel, Linné, Fabricius, *et les meilleurs ouvrages qui ont paru ſur cette partie; rédigée ſuivant la méthode d'*Olivier, *avec des notes, pluſieurs obſervations nouvelles et des figures deſſinées d'après nature, par* F. M. G. de Tigny, *et* Brogniart *pour les généralités*; ornamented with many plates.

6. *Hiſtoire naturelle des coquilles, des vers et des cruſtacés, contenant leur deſcription, leurs mœurs et leurs uſages, avec des figures deſſinées d'après nature, par* L. A. Boſc, *membre des ſociétés d'hiſtoire naturelle de Paris, Bordeaux, Bruxelles, de la ſociété linnéenne de Londres, et de l'académie de Turin.* Ornamented with 94 plates, repreſenting about 600 ſubjects.

7. *Botanique*, ou *Hiſtoire-naturelle de tous les végétaux, avec leurs caractères, ordres et genres, leurs propriétés, uſages, &c. &c. par* J. B. Lamarck *de l'inſtitut national de France, profeſſeur-adminiſtrateur du muſéum d'hiſtoire naturelle, et par* C. F. B. Mirbel, *naturaliſte.*

All the parts of this collection are actually publiſhed, except this laſt, which will appear in the courſe of a few months. They are ſold either together, or ſeparately. The whole of what is now publiſhed may be had at the following prices: Papier carré fin d'Angoulême, figures en noir, 172 fr.—The ſame paper, fig coloriées, 280 fr.—Same paper, fig. color. 432 fr. *Ibid.*

WE

WE doubt not that the classical readers of the British Critic will be entertained by the following Letter, which was occasioned by the opinion which is expressed in a note to the book before us, (p. 423) and which has been communicated to us by a learned friend.

Dear Sir,

I readily agree with you, that *mortalis* (in Horace, Epist. II. ii. 188) neither is, nor can be, an epithet to the word *Deus*. Maximus Tyrius, in the fifteenth dissertation, expressly says, Καὶ τίθεσο θεὸν μὲν κατὰ τὸ ἀπαθὲς καὶ ἀθάνατον, δαίμονα δὲ κατὰ τὸ ἀθάνατον καὶ ἀπαθὲς, ἄνθρωπον δὲ κατὰ τὸ ἀπαθὲς καὶ θνητόν. κ. τ. λ. P. 272, edit. Lips. 1774. If therefore the passage in Horace be genuine, I should be under the necessity of allowing, that *mortalis* is used for mortalium. But I will give you my reasons for believing both that line, and the following, to be spurious.

In the first place, I have considerable doubts as to the phrase, "Naturæ Deus humanæ." However, you shall have Pulman's note: "Observâsse videor, ab antiquis illis scriptoribus, naturæ Deum appellari, *non* eum, qui universæ naturæ ac summæ rerum administrationem curamque gerit, quique cœlo, mari, terræ præest; sed qui *naturam hominis* cujusque aut hominum *regit*, fovet, tuetur, curat, sanat: estque quidam hominis Genius. Extat in Bacchid: prologus, *non* ille quidem a Plauto scriptus, qui tamen antiquitatem olet, in quo Genialis Deus, Silenus, naturæ Deus dicitur. Sic enim scribitur:

Naturæ Deus sum, Bromii altor maxumi.

Et apud M. Actium in Menæchmis:

Nunc ipsi naturæ *Deo* mihi respondere adolescens."

Thus Pulman writes.

But no play with this title, if I mistake not, was ever ascribed to Actius. Lambin, in his notes upon Horace, tells us that the last passage is in the *Menæchmi* of Plautus; I cannot, however, find it there. The former line occurs in the Prologue to the Bacchides.

Naturæ Deus sum, Bromii altor maxumi.

Turnebus has this note: "Est enim naturæ Deus, non qui universæ naturæ præest, sed qui naturam hominis curat, et quidam hominis Genius est."

The speech assigned to Silenus is not to be found in Lambin's edition. Pulman, who perhaps was a *plagiary* in his interpretation, fairly owns that it was not written by Plautus; and

and perhaps, upon examining it, you will allow with me, that no stress can be laid upon its authority. Let us further hear what Gerard Vossius, in his Etymolog. Ling. Latin. ad vocem, Veterinum, tells us of this writer. Utroque (i. e. Asivida, et Veturio) utitur *ineptus*, sed *antiquus* auctor Prologi, qui Plauti Bacchidibus præmittitur in antiquioribus editionibus. F. Gronovius says: "Prologus et scenæ principis initium, est ex editione Colonienſi Gisberti Longolii, Ultrajectini. Fabulatur Lascaris, Grammaticus ille Græcus, in epistolâ ad Bembum, se Messanæ in Siciliâ ista inveniſſe. Sunt etiam, qui à Francisco Petrarchâ conficta opinentur. Etiam in Basilienſi Edit. leguntur." But that great scholar is under a mistake as to the *time*, when the Prologus, &c. first appeared; as Ernesti shows very plainly, where he speaks of the Florentine edition of Plautus. "Illud editio Angelii habet præcipuum, quòd prima Bacchidibus prologum et Actûs primi initium addidit, de quo magnificentiùs in præfatione loquitur, quàm res erat. Nam se restituisse Prologum et initium Actûs primi ait, diligentiâ suâ inventum, cùm ipse totum hoc additamentum in capite fabulæ *subditititium*, ut *est*, judicet. Ex quo, ut hoc quoque obiter admoneamus, falsum fuisse Gronovium patet, cùm, in adnotatiunculâ ad caput Bacchidum positâ, hoc auctarium Colonienſi Gisb. Longolii editioni tradit deberi, cùm et in Gryphianis, quæ Longolianam præcessêre, reperiatur, ut jam Taubmannum admonuisse reperi." *Ernest. Præfat. ad Plaut.* Now, whensoever the passage was introduced, and by whomsoever it was written, it is evident that no critic supposes it to have come from the pen of Plautus; and of course it can have little or no weight, as a *parallel* passage, in justifying the line which we read in Horace.

I think the same of the other passage; said, but erroneously, by Lambin, to be in the *Menæchmi*; and, therefore, I hope you will not censure me for doubting, whether the expression "Naturæ Deus", or "Naturæ Deus humanæ", occurs in any classical writer.

I have already stated to you my reasons for believing, that mortalis cannot be the attribute of a Genius. I am not satisfied with vultu mutabilis. Different Genii have different qualities, whence we read in Maximus Tyrius, ὅσαι φύσεις ἀνδρῶν, τοιαῦται καὶ δαιμόνων. Dissertat. 14. p. 268. edit. Lips. But the same Genius, presiding over the same man, would not be "vultu mutabilis."

Spence acknowledges the difficulty of these lines in Horace; see p. 154 of the Polymetis. He would solve the matter thus:

"Genii were supposed to share in all the enjoyments and sufferings of the persons they attended. A man's turn and temper is the chief cause

cauſe and former of his good or bad fortune, ſaid the antients, and therefore this Genius may be ſaid to preſide over every man's life. Theſe ideas, if well grounded, will go a great way toward explaining three lines in Horace, that I uſed to think as difficult as any in that author. He cloſes them with ſaying, that this Deity had two very different airs in his face; that he looked ſometimes white and ſometimes black upon you; which may ſignify no more, than that your Genius looks pleaſed and cheerful upon you when things go well with you; and ſad and gloomy when they go ill: as Hannibal's Genius came ſmiling to him, when he is ſaid to have appeared to that General amidſt his ſucceſſes in Spain, to animate him to go into Italy; and Brutus's Genius looked frowning on him a little before the fatal battle of Philippi."

Now, my friend, this criticiſm, however ingenious, cannot be applied to the paſſage under conſideration. Horace deſcribes the different purſuits and tempers of *two different brothers*, not of any *one* perſon only, and therefore he ſays nothing of different effects produced upon thoſe tempers and perſons by the *ſame* Genius. The reſpective Genius of the two brothers produced that difference, or at leaſt *knew* the cauſe of it. But each brother had his own diſtinct turn of mind and habits of life, and each was under the direction of his own Genius. You will ſee preſently, however, that if my opinion of the paſſage be admitted, it will entirely remove the difficulty, which perplexed Mr. Spence.

Again: albus et ater, as applied to inanimate objects, mean favourable and unfavourable. They have the ſame meaning, even when thoſe objects are perſonified, as

Quid albus
Peccet Iapyx,

and,

Poſt equitem ſedet atra cura;

but when applied to real perſons, they retain their primary and literal ſignification. Thus, in the diſtich of Catullus upon Cæſar:

Nil nimium ſtudeo, Cæſar, tibi velle placere;
Nec ſcire, utrùm ſis *albus*, an *ater*, homo.

That *mortalis* ſhould, in this paſſage *only*, be found for *mortalium*, is an additional cauſe of ſuſpicion.

Such are my objections to theſe two lines, as they are found in all our editions of Horace. But the ſenſe of the paſſage will be complete, and the verſification quite ſatisfactory to the ear, if we exclude theſe, and ſuppoſe that Horace wrote only

Scit Genius, natale comes qui temperat aſtrum.

This

This line is uſually, and very properly, explained by two well-known verſes in Menander.

Ἅπαντι δαίμων ἀνδρὶ συμπαρίσταται,
Εὐθὺς γινομένῳ, μυστάγωγος τοῦ βίου.

Vid. p. 260, edit. Cler.

There is, however, another ſenſe in which δαίμονες may be called comites, according to the employments which are aſſigned to them by Maximus Tyrius. ὁι μὲν τέχνης συνέργαται, ὁι δὲ ὁδοῦ συνέμποροι. Diſſertat. 14. But this goodly office has no connection with the reaſoning of Horace, and it may be doubted whether δαίμονες, who *diſtributed* their *occaſional* and *partial* ſervices to different perſons, can with propriety be called in Latin Genii.

When writing to an old friend like yourſelf, I often venture to talk, as old Heſiod ſays, περὶ δρῦν, ἢ περὶ πέτρην. Let me then lay before you a diſtinction, which the Romans *did*, but the Greeks did *not*, make in the titles of Genii, and which, though it has no relation to the paſſage in Horace, may be amuſing to you. Take it then in the homely words of Gerard Voſſius.

" Romani, non tam loca habuêre pro Diis, quam locis quibuſque ſuos præfecere Genios, qui et urbium erant, et Regionum. Atque hi vocabantur *Dii Magni*, ut inſcriptione eâ, quæ Puteolis reperta.

DEO MAGNO PUTEOLANORUM ET PATRIÆ SUÆ.

Nempè, διακριτικῶς. Nam Genius quidem, in cujus tutelâ quiſque erat ab nativitate ſuâ, ἁπλῶς dicebatur, *Genius:* ſed ille totius patriæ nuncupatus eſt, Deus *Magnus*. Et poſſis non modò ad terræ partes, ſed ad Genios etiam referre, tùm Maſculum Numen, *Nemeſtinum*, Nemorum Deum, tùm femineum, *Collinam*, Collium, *Vallinam*, Vallium Deam. Ac par eſt ſimilium ratio."

Vid. *Voſſ. de Orig. et Progr. Idololat.* lib. ii. p. 640.

Give me leave to ſtate my opinion upon two other paſſages in Horace, which appear to me not genuine.

Vidêre Rhæti bella ſub Alpibus
Druſum gerentem Vindelici: *quibus*
Mos unde deductus per omne
Tempus Amazoniâ ſecuri
Dextras obarmet, quærere diſtuli:
Nec ſcire fas eſt omnia. Sed diu
Lateque victrices catervæ
Conſiliis juvenis revictæ
Senſere, etc. Od. Lib. iv. 4.

Firſt, let me give you Baxter's note on lin. 18.

" Tanaquillus Faber miratur hæc ab Horatio ſcripta et nollet factum: at ego nollem hoc a Fabro dictum. Planè neceſſarius eſt iſte locus ad indicandam hoſtis ferociam."

Now

Now you ſhall hear what Geſner ſays on quærere diſtuli.

" Videtur hoc dicere; de originibus gentis hìc quærere nolo; ſed etiámſi non ſint Amazonum progenies, certè latè victrices catervæ fuerant, Quid? ſi mordet Domitii Marſi poema, Amazonida: in quo nimis operoſum fuiſſe auctorem colligas ex Martiali iv. 29. Certè nihil fuit cur Fabro ita diſpliceret totum illud, " *Quibus mos—omnia*"; multò minùs, cur quatuor verſus eliminaret Sanadonus."

You ſee that Faber was offended with theſe lines, and that Sanadon was for boldly rejecting them. Lambin acknowledges, " uſque ad hunc locum, includenda ſunt interpoſitionis notâ; vel potius, ita ſunt legenda, ut a propoſito ſermone aberrantia,—quod genus appellant Græci hyperbatum."

I know not what the reaſons of Sanadon were, but I will tell you my own. This Ode in Horace is very animated. The images are grand, and ſucceed each other with great rapidity. My mind therefore has always been ſhocked* at the ſudden interruption of its career by the words, Quibus mos unde, &c. There was no occaſion ſurely for Horace thus to deſcribe the fierceneſs of the Vindelici; and the paſſage which is ſuppoſed to contain the deſcription is, to my taſte, exceedingly languid. Horace very unneceſſarily adverts to a moſt unimportant circumſtance, and after all he leaves it undecided. He breaks in upon the regular order of the ideas which really belong to his ſubject, and he concludes with a dull, moral ſentiment, which, in ſuch a place, and in ſuch a form, was far more likely to proceed from ſome Monkiſh interpolator, than from a Lyric poet. Inſtead of refuting Lambin's explanation, or rather apology, about the word " *ſed*," I am content with obſerving, that if the former words were interpolated, the interpolator found *ſed* neceſſary for his metre. But, if the metre had been complete, ſed was not abſolutely *neceſſary* to the ſenſe. The *length* of the ſuppoſed hyperbaton increaſes my ſuſpicions.

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* We believe there are few readers of the leaſt taſte who have not felt the ſame ſhock. *Rev.*

(To be concluded in our next.)

ACKNOW-

ACKNOWLEDGMENTS TO CORRESPONDENTS.

The *duplicity* pointed out, in ſtrong and manly terms, by a *Conſtant Reader*, could not poſſibly eſcape our notice. We mean, however, to take an early opportunity of entering into a more careful and ſerious inveſtigation of the ſubject.

Amicus writes us an angry Letter, which he deſires us to inſert. He thinks that, in the progreſs of our Review, ſome things, much too harſh, have been ſaid of the *good* and *virtuous* Dr. Prieſtley; and there is ſomething like an intimation, that we are too friendly to *Popiſh principles*. Such acuteneſs, as diſcovered by *Amicus*, will probably ſoon find us inclined to the doctrines of Mahomet, and the principles of Confucius.

We have received, and are obliged to the editor, for his obſervations on the Complaynte of Scotland.

LITERARY INTELLIGENCE.

Meſſrs. Blagden and *Prevoſt* have prepared a volume for the preſs, which will appear in a few weeks, under the title of *Mooriana*. It will contain ſeveral pieces never before publiſhed, and a Portrait of Dr. Moore, from an original picture.

In the preſs, and will be ready in two months, a *Comparative Anatomical Expoſition of the Structure of the Human Body, with that of a Tyger and common Fowl*, in ſix numbers, with ten plates in each.

The whole works of *Chatterton*, including thoſe attributed by him to Rowley, will ſoon appear, in three volumes, octavo.

The great work of *Denon*, on the diſcoveries of the French in Upper and Lower Egypt, will ſpeedily be given to the public in an Engliſh tranſlation, by *Mr. Arthur Aikin*.

Dr. Biſſet has written, and is about to publiſh, a *Hiſtory of the Reign of his preſent Majeſty, to the Concluſion of the Peace*.

A general *Survey of Great Britain*, containing the Counties, in alphabetical order, will ſoon be publiſhed. The authors are *Meſſrs. D.* and *S. Lyſons*, on whoſe abilities for the taſk it is unneceſſary to expatiate.

ERRATA.

In our Review for June laſt, p. 663, in the note at the bottom, for "to be next to nothing," read "to be *founded on* next to nothing."

We meant, what has ſince been more fully confirmed to us by correſpondents, that the inſtance alledged was *ſolitary, accidental*, and happened nine or ten years ago; a very different caſe from deliberate, repeated, or continued practice.

At p. 167, l. 6 from the bottom, for "*of the note or text*," read "*of the text*."